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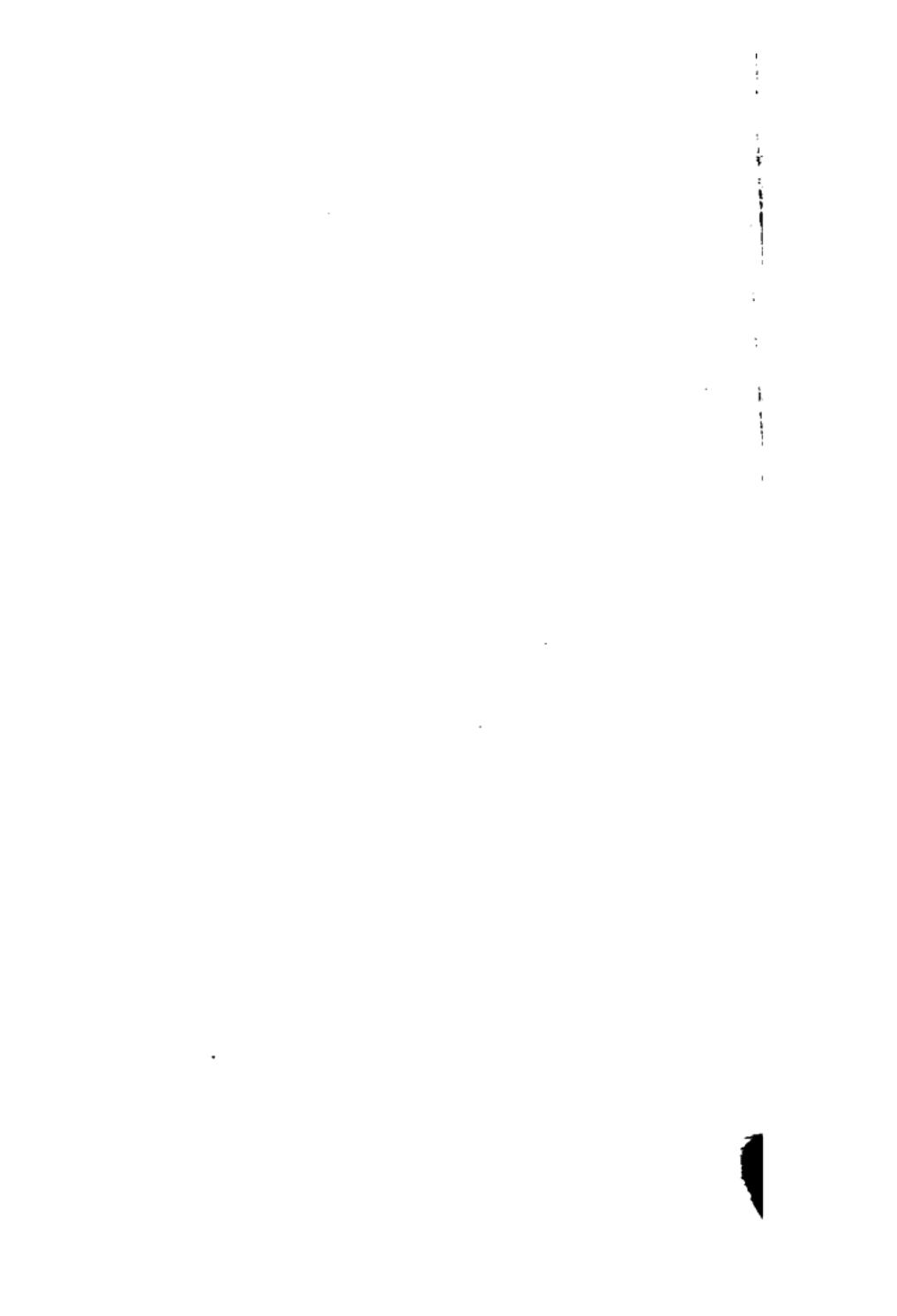


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**STRICTURES**

**ON**

**MR. SAMUEL HUTCHINSON'S**

**APOLOGY**

**FOR BELIEVING IN**

**UNIVERSAL RECONCILIATION.**

**TO WHICH IS ADDED,**

**A BRIEF STATEMENT OF THE PRINCIPAL SCRIPTURAL ARGUMENTS, BY WHICH THE DOCTRINE OF EVERLASTING PUNISHMENT IS ESTABLISHED.**

**BY JOHN TRIPP, A. M.**

**Pastor of the Baptist Church, in Hebron, Maine.**

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## ADVERTISEMENT.

Controversy in itself is not agreeable, and ought to be avoided when not necessary; yet the apostle exhorts, that we "should earnestly contend for the faith once delivered unto the saints;" but certainly it ought to be done in meekness and in the spirit of the gospel. And should it appear, that the writer of the following pages has been prompted by a different temper, it would be to him a cause of much regret. He is not aware of much influence from any other motive in undertaking this work, than the exposure of error, and the vindication of truth. He is not sensible of unpleasant feelings towards the person of his deceased opponent, nor of ill-will towards those who embrace his sentiments. He is sensible, that it cannot be long before he must also leave this world and pass to unseen regions; and he dares not appear before God, here nor hereafter with indulged hardness towards any creature. To a number of Universalists he justly owes respect; and from but few, if from any, has he received unkind treatment. Why then should he be disaffected towards their persons? On the contrary he greatly desires their present and future happiness, even the salvation of their souls.

But respect for their persons or tender feelings towards them, does not lessen his dislike of their peculiar religious principles. He soberly thinks, that the doctrine of universal salvation, as it is called, is exceedingly dangerous to souls, and entirely in contradiction to the precious word of God, which he thinks his soul loves. It cannot then with any good reason be thought strange, that under existing circumstances he should raise a standard against it.

It is unpleasant to be drawn into a discussion of the meaning of original words used in the Scriptures, when we have so good a translation; especially when we are no better qualified for it. And were we ever so well accomplished for the work, to many readers it would serve but little purpose, more than to perplex them, and to *darken counsel by words without knowledge*. The writer thinks, however, that by the specimens he has given from the Bible, it may be seen, that *eon*, and *eonios*, must mean eternity, and eternal, or many passages where they are found will be rendered unimportant, if not without signification.

It is apprehended that sometimes readers do not take sufficient pains to understand difficult passages they may meet with, and so do not get the instruction, which by care and diligence they might. But the writer fondly hopes, that the interesting nature of this subject, and the importance attached to those words referred to, will excite that attention which is needful to gain the intended information.

Hebres, Maine, Sept. 1828.



**STRICTURES  
ON  
MR. HUTCHINSON'S APOLOGY.**

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**INTRODUCTION.**

Mr. Samuel Hutchinson, whose publication I am about noticing, was born in this State, of reputable parents, and apparently pious. His father, Mr. Joseph Hutchinson, for several years was an Elder in the Freewill Baptist connection in this town; and his life, as far as has come to my knowledge, was an honor to his profession; and his ministerial labors, it is believed, were not in vain in the Lord. His son Samuel for some time was a member of the church, of which his father was pastor. His natural abilities were considerable; but his education and general knowledge do not appear to have been extensive.

I am not prepared to say precisely, what his religious creed has generally been; but so much is evident, that he left this town, about twenty years ago, in the character of a Freewill Baptist preacher. Afterwards, however, his mind became wavering; his principles not fixed, and not long since he openly avowed the sentiment of universal salvation. His *moral character*, I believe, has been irreproachable.

The work before me indicates, that he had read some, and thought much; but there appears but little accuracy in his method, composition or style.— It is thought by some, that his book now under consideration will have but little influence; but notwithstanding his arguments are not very accurately stated, nor very ably handled, and by no means conclusive; yet his many positive assertions, with a multiplicity of scriptures pressed into his service, are calculated to mislead such as are desirous of embracing his doctrine, and to perplex some, who are far from being inclined to his faith. This is one thing, that induces me to make some observations on what he has written.

Some may think, that the work of a man so illiterate,\* and so little known in the learned world, is unworthy of attention. But be that as it may, as he has embraced in his performance, unless I mistake, most of the arguments and objections advanced by the more accomplished of his denomination, and as it has considerable circulation, a reply seems to be necessary. And being apprehensive, that such as feel some delicacy with respect to their literary respectability, will not be forward to appear in the field of controversy with so unaccomplished an antagonist, affords me another inducement to engage in the work.

In my strictures it is my calculation to pass over much that Mr. Hutchinson has written, and confine myself chiefly to the principal arguments by which he would sustain his cause.

Mr. H. has given to his book the following title: "An Apology for believing in Universal Reconciliation: or an appeal from the Inferior Court of Bigo-

\**Mr. H. does not pretend to great literary knowledge.*

try, *Superstition, Ignorance and Unbelief*, to the Supreme Court of *Proper Candor, Sound Reason, Good Understanding and True Faith.*"

Upon this title I shall say but little; but I cannot entirely pass over the metaphor it contains, and which is carried forward into the work.

I first remark here, that Mr. H. has adopted the forms of speech used by former and present opponents of the great truth of religion. The Socinians are wont to call the Trinitarians bigots, enthusiasts, &c. while they compliment themselves with the more honorable designations of rational christians. So Mr. H. in the begining of his attack, denounces his opponents as a compound of bigotry, superstition, ignorance, and unbelief. All these are included in the general names Calvanists and Arminians. These he considers as the jury that "coudeindeed his cause wholly unheard." From this "unjust court" he appeals to the better judges already named. But his jury is still composed of Calvanists and Arminians, to which he has added Universalists.\* How he will succeed in this second trial is not certain; nor is it of much consequence how he fares in the hands of such a jury, if his cause does but stand in that august Court, where "*God is judge himself.*"†—Psalms LII. 6.

It seems that those who acquit Mr. H. or in other words embrace his new doctrine, are distinguished

\* Preface and page 6.

† Were I to adopt the figurative style of Mr. H. I should say that our cause will finally come before that court of all courts, where "*God himself is judge.*" the sacred Scriptures the law by which it will be tried; and if we must have a jury, it will be composed of saints and angels. To this trial we must be brought without appeal; but to the law and the testimony is our appeal for the present.

those who differ from me in  
civility. And I feel at present  
well by him. And the thought,  
time\* is decided in the court of  
ferred to, checks every unpleas-  
him, and fills me with a solemn  
accompany me through the whole.

Our author does not positively  
the wicked shall have no sufferings  
but the tenor of his discourse in  
it is evident that he inclined  
therefore I shall meet him on  
should any one plead, that a resto-  
shall take place after ages of fit-  
I think the principle must fall by  
which disprove the doctrine of a  
death.

## **SECTION I**

Mr. Hutchinson in stating the  
says, "I expect 1. To reason 1  
and acknowledged attributes of

Mr. H. comes to reason from his first proposition, he does not state his arguments very concisely, nor very distinctly; but unless I mistake him, and I think I do not, he argues as follows:

1. As God is love, he desires that all creatures should be holy and happy. 2. That God is infinite in knowledge and wisdom; therefore can devise a system of operations, which shall finally issue in the complete fulfilment of his desire or pleasure, in which is involved the final happiness of all his creatures. That as God is almighty, he is able to carry all his desires or purposes into effect; and consequently will finally bring all to everlasting happiness.—p. 17. At the close of the first part of his Apology he recapitulates his arguments, by which it will be seen, that I have not misunderstood, nor misrepresented his plan of reasoning.—p. 31, 32.

As to the wisdom, knowledge, and power of God, we have no dispute with Mr. H. on those points; for we may as well deny the existence of one eternal Being, as to deny his infinite perfection in all his attributes. That the purposes of God will stand, we believe is as certain, as that the numbers two and three make five; though it may not be so easily discovered or comprehended.

Upon Mr. H.'s argument from the love, goodness, and mercy of God, I would make the following observations. 1. That God is love, that he is good and merciful, we not merely own, but zealously maintain. God is infinitely good and lovely, the source of all good, and the opposite of all evil.—“He is good unto all, and his tender mercy is over all his works.” Were men and angels employed to all eternity in extolling his goodness, they would fall infinitely short of his real excellency.

... we has not p  
angry as man is angry, r  
duce the feelings we ex  
is disappointed. Thoug  
as to give his only begot  
lieveth on him, should n  
ing life ;" yet the just c  
and all the distresses of t  
world, do not give him p  
Is it because he is not ge  
merciful ? God forbid ! I  
just, and good. His natu  
ness attending anger, and  
closely connected with lo

But Mr. H. would reply  
tional creatures in this wo  
necessary to heighten the  
state. Should we for the  
ment to be correct ; yet, if  
ours, he must be consider  
eries as he sometimes with  
great benefit .

flesh must be penetrated with the lancet, severe pain must be endured under the operation. In such case, would not your heart ache for the suffering your dear child, notwithstanding all the consolation arising from the certainty of cure? The answer must be in the affirmative. Now if we can reason from the love and mercy of God against everlasting punishment, we may reason with equal probability against the sufferings he inflicts, or suffers to be upon his creatures here. Allowing that all present severest afflictions are just, as certainly they are, yet in all the accumulated sufferings of the children of men, according to Mr. H. God must feel sympathy, that is inconsistent with present perfect goodness. Should it be replied, that God is superior to those distressing feelings, which we experience at just sufferings; I answer, that the observation equally apply to the just and everlasting wretchedness of the wicked. Has not God sufficient knowledge and wisdom to discover a way, by which creatures may have all the happiness necessary for them, without the intervention of such bitter sufferings, even cruelties, which many experience? And he not power to effect every thing his heart desires, or wisdom purposes? According to Mr. H. he has; and otherwise his attributes would fall short of infinite perfection. If he has the power, where is goodness? It is certain, that accumulated wretchedness exists in this world, if not in the next; and think, that the infinitely wise, and good God, could vent it, if it were his pleasure. Shall we then cry against God? Shall we impeach his wisdom, power, or goodness? God forbid! We detest the impious suggestion! Now if it be consistent with the perfections of God, especially with his goodness,

which is consistent with the perfect volumes of human arguments and not be so satisfactory to the pious such a resting place for his mind, distance from the great and precious so, Father, for so it seemed good XI. 26.

That God should make creatures for them to sin, and how sin could be questions far beyond the reach of man's understanding; yet we know them to be facts, "all born things." And it is difficult to understand them. There are secret things which we do not understand, and it is our wisdom and happiness to be content with them. And since man has sinned, he has the pleasure of God to save a race, none, or all, we are dependent on his word for information. "Sons of men, who are instructed by revelation, must conclude that God has been good to reveal to us a Saviour, and that he who is baptized, shall be saved.

When a person sees the evil in the world, he should not view it as it is. "Sons of men, who are instructed by revelation, must conclude that God has been good to reveal to us a Saviour, and that he who is baptized, shall be saved.

fied from all things," or from all their sins. And the true penitent afterward perceives it through faith, and realizes forgiveness, and finally salvation.

Should it be said, that the supposed penitent reasoned erroneously; that by common depravity his reasoning faculties were impaired; it might be answered, so are the mental powers of every one of the human family; and we are as incapable of reasoning from the goodness and mercy of God for the salvation of sinners, as we are of reasoning from our sinfulness, and God's justice and purity, against the salvation of any. It is a fact verified by experience and the testimony of conscience, that we are sinners, and exposed to the displeasure of God; but how to escape is wholly a matter of revelation. What wretched and horrid methods have some taken to appease offended justice! Even to offer the fruit of the body for the sin of the soul!

The Reasonings of Mr. H. will in a measure do for one, who views himself pretty sinless, and is ignorant of the Scriptures; but to one, who sees his vileness, the purity of God's character, and the justice of God in his condemnation, such a plan of salvation will afford but little comfort. The convinced sinner knows, that God is good and merciful; but these views, without faith in Christ, do but heighten his guilt, and often in his own apprehension, render his state more hopeless. To determine therefore from the infinite love and goodness of God, that he will finally save all, is far beyond our discernment; especially as we have conclusive evidence in the word of God against it.

3. Goodness, or mercy (for it seems Mr. H. considers them both as one) must be free and uncontrolled. It must not be obliged to show favor, wheth-

er right or wrong. The idea advanced, that there is something in the Divine Being, that obliges him to bring all his creatures, however vicious they may be, and however deserving of punishment, to everlasting happiness, embarrasses the mind with respect to free grace in salvation.

If I dared to apply to the great Jehovah, what we should apply to man, I should say, though with great reverence, that according to Mr. H's. idea of goodness, God is influenced altogether by his feelings. Indeed, his feelings can do no wrong, for they are always good; but his glorious character does not wholly consist of them. He has also the attributes of wisdom, judgment, justice, &c. and all in perfection and harmony. And we err as really in ascribing to him nothing but mercy, or in supposing him to be influenced altogether by what Mr. H. calls by that name, as if we were to contend that he was all justice and severity against transgressors. I mean a severity consistent with strict justice, for justice has no cruelty attached to it, there is nothing in it inconsistent with goodness and excellency of character.

As to what Mr. H. charges upon Calvanists and Arminians, as he calls them, of holding that justice and mercy are in opposition, &c. p. 7—13, I shall let pass without further notice.

4. If it be just, that the ungodly should suffer the consequence of their sin, and perish forever on account of it; then it will be no detraction from the goodness of God for him to leave them to their own choice of sin and misery; and for him to manifest his displeasure against sin and the workers of iniquity in their everlasting destruction. Is it right that the wicked should perish forever in consequence

ickedness? If so, then God's goodness is ac-  
in their everlasting condemnation.  
ems, however, that Mr H. and probably many  
brethren, will not acknowledge the justice of  
the everlasting punishment of the wicked;   
God would not be just in their everlasting con-  
dition, there can be no mercy in their salvation.  
r salvation would be but an act of justice.  
ll the blaze about the mercy of God is at once  
nished, is dashed in a moment. Such views  
easily to lessen the crime of sin, and even to  
rather doubtful the justice of God in the ex-  
sufferings of many in this world.

ut the truth of this point does not rest on mere  
reasoning, but on the testimony of the sacred  
writings. We cannot think that the Scriptures are  
in a subject of such importance. As Christ  
came into the world to save sinners, it is to be ex-  
pected that they will tell us how the great work is to  
be accomplished; and whether all, or a part only  
will be saved. And those infallible writings are de-  
cided, notwithstanding the fullness there is in  
the word, and the mercy of God in opening the way of  
salvation, yet only believers will be saved; and those  
who reject the gospel, and harden their hearts in un-  
belief, shall be punished with everlasting destruction  
"in the presence of the Lord, and from the glory of  
ever." On this ground we rest our faith re-  
garding the subject, after we and others have ex-  
hausted all our skill at human argumentation. But  
the Scripture saith must be deferred to a follow-  
ing part of this work.

## SECTION II.

Mr. Hutchinson in the second part of his *Apology*, "Takes a view of the state of man from Adam to Moses, and from Moses to the coming of Messiah, and the state of thousands since." p. 33. He employs several pages in proving, that the heathen were ignorant and wicked ; and he supposes, that they were punished in this life according to their crimes;\* for he thinks that their punishment could not be eternal, because he that knew not his master's will, shall be beaten with few stripes. Being beaten with few stripes he suggests, does not "look like that cruel doctrine, that every offender, who knew ever so little, if he die in his offence, must be beaten with stripes eternally." p. 37. He adds, p. 20, "What reason have we to suppose, that they must be eternally miserable ! whereas it is acknowledged, that they lived and died ignorant of the true God."

Our author allows, that the Jews were greater criminals than the gentiles on account of their having sinned against greater light, and for that reason were beaten with many stripes. Their sufferings were extraordinary, "as we read in the sacred history, and in the history of Flavius Josephus." p. 45. He also argues against the eternal misery of sinners since the coming of Christ, from their ignorance of the law of God and of the Saviour. p. 50.

Upon the above statements I observe, 1. That Mr. H's argument in this part of his work seems to

\* Pages 35, 44, 45.

be founded upon the supposition, that sinners are not to be condemned, except they have light, and sin against light. In a sense it is true, that we are not to be blamed for disregarding an object, however worthy, of which we are entirely ignorant ; but the truth is, that mankind, even the heathen, are not wholly ignorant of moral good and evil, and generally have some idea of a Supreme Being. They have a law written in their minds, which teaches them, that murder, theft, lying, &c. are criminal ; and their consciences often condemn them for their misconduct. " That which may be known of God is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened." Also, " When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves : Which shew the work of the law written on their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another."\*

2. It appears, that Mr. H. has omitted altogether the temper and disposition of the mind in his view of the sinfulness of both Jews and Gentiles. The requirements of God in his law are, that we should love him in the first place " with all the heart, soul, mind, and strength ;" and then love our neighbor as ourselves. And " the Lord looketh on the heart.".

\* *Rom. I. 18—25, and II. 14, 15.*

Therefore whatever our conduct may be, and whatever light we may possess, it matters but little comparatively speaking, if our hearts are not right before God. If the mind be predisposed to love God, then whenever his glorious character appears, either by the light of nature, or by the light of the gospel, the person possessing such a disposition will approve and love that character, and him who bears it. But on the other hand, if there be in the heart a predisposition to dislike the character of Deity, then the more his perfections are made manifest, the greater will be the opposition of the sinful heart to such perfections.

This dislike of the perfections of God is apparent in mankind almost universally. In infancy there appears neither dislike nor approbation of the divine Being; but as soon as the child is capable of discerning any thing of the holiness and perfections of the great Author of all good, a dissatisfaction may be noticed. And the more the young mind learns of the perfections of the Deity by the light of the gospel, the more, generally speaking, is it averse to him. "If I had not done among them," says the Saviour, "the works which none other man did, they had not had sin, (that is in rejecting him,) but now have they both seen and hated both me and my Father."

What has now been noticed is a sad token of the general depravity, that pervades the whole human race. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Ps. LVIII. 3.

From this evil heart arises that opposition against the most essential truths of the word of God, which is so apparent through the world: particularly

against the scriptural representation of justice and mercy. It is viewed by many as unjust for God to execute wrath on the disobedient; and mercy must be exercised according to the wishes and direction of the opposer, or God himself does not escape severe and blasphemous censure. Mr. Belsham in his vindication of certain passages in a discourse occasioned by the death of Dr. Priestly, in the advertisement has these words: "He was inclined to hope, that a more general circulation of these letters (which he was about publishing) might contribute to communicate more correct ideas of the tenets, and to excite a greater abhorrence of the spirit of Calvinism, the direct tendency of which is to generate hatred of both God and man, and which represents the character of the divine Being in a light more odious, than that of the voluptuous Jupiter, of the sanguinary and ferocious Molock, or even of its own imaginary, malignant, and mischievous, but not altogether omnipotent, and infinite devil!" And may I not seriously add, that the suggestions of the injustice and cruelty in the everlasting punishment of the wicked found in Mr. H's *Apology*, too much resemble the virulence of Mr. Belsham, p. 37, 50.

The Scriptures abundantly represent the children of men as being the enemies of God, and therefore cannot enter into his heavenly kingdom without regeneration. Now if the sinner die with this heart of opposition, he must of course awake in eternity, with the same, only in a greater degree; as he will discover the purity and glory of God in a clearer and more sensible light than he now does. This being the case, how can he be happy in the presence of him, in whom he has no delight? If the sinner

do not love the displays of the divine perfections as revealed in his word, and discerned in the outpourings of his Spirit, and in the conversation of the godly; how can he be delighted and happy, where there is an infinitely greater manifestation of his holiness, justice, and goodness!

3. If we do not believe in Christ, we are "condemned already;" and need not to sin against light in order to justify God in our condemnation. The carnal mind is enmity against God; and we are guilty in a high degree, whether we be Jews or Gentiles, whether we have the light of the Scriptures or not: though the greater light we have, the greater is our guilt. "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. II. 12. To have enmity against God is the greatest of crimes, and the source of all crimes, and will of itself render us miserable as long as it continues. Were there no positive punishment inflicted on the sinner, yet his own sinful temper of mind would render him wretched forever. It is the natural and inevitable consequence of sin to render the subject miserable. If there be any cruelty in everlasting wo, it is in the sinner, and not in God. To object against the justice and goodness of our Creator in the endless wretchedness of the wicked, is like the man, who holds in his hand a cup of poison, and is continually tasting, and is determined to drink of it at all hazards. His neighbor, expostulates with him, warns him of the danger, remonstrates against the wickedness of the act, and urges him to forbear, and reject the deadly draught. At the same time the neighbor proposes a certain remedy for what he has already taken, procured at great



expense. But the man refuses the precious antidote and wrangles with his friend, and complains of cruelty and injustice, and accuses the neighbor of killing him, because he tells him that his cup is poison, and will certainly prove his death, unless he leaves it, and makes use of the proposed cure. In like manner many complain of God, for leaving sinners to perish in their own chosen way of sin, and also of want of love in those who tell the ungodly, that sin will be their eternal ruin if they do not turn from it, and look to the Lord for pardon and sanctification.

4. If I understand Mr. H he maintains that death is the end of the penalty of the law. He proposes this question respecting the inhabitants of Palestine, "Were they not really guilty, when they were so wicked?" He answers, "yes, they were guilty enough to suffer death." And he observes, that "the Antedeluvians and people of Sodom" had to suffer death in an extraordinary manner, on account of their extraordinary wickedness, and that too according to what each deserved—"and that their punishment was proportioned to the degree of their crimes.\*

But should we allow that death would atone for all our past sins; yet still being found at enmity with God, our sinfulness would continue, and without renewing grace would continue forever; and consequently we must lie as long under the curse. If suffering and death should atone for our sins in this world; yet our sufferings must continue as we shall still be sinners.

Indeed it may be thought by some, that the sinner's heart will be changed in another world; but I know of no such intimation in the Word of God;

\* p. 85, 92. See also p. 44, 45, 94.

nor have I observed that Mr. H. has even asse  
it; but his words imply the contrary. p. 94.

If the greatest sinners always suffered most in  
world, i would lessen the difficulty in believing  
the ungodly receive all their punishment in this  
but the truth is far otherwise, as verified by our  
observation, and the abundant testimony of  
Scriptures. The Psalmist says, "I was envious  
the foolish, when I saw the prosperity of the w  
ed. For there are no bands in their death;  
their strength is firm. They are not in trouble  
other men; neither are they plagued as other  
—Their eyes stand out with fatness; they have m  
than heart could wish." Psalm LXXIII. 3, 7; :  
Psalm XCII. 7. Our Lord represents Abrahan  
saying to the rich sinner, "Thou in thy life time  
ceivedst thy good things, and likewise Lazarus  
things; but now he is comforted, and thou art  
mented."\*

\* Luke XVI. 25. See Heb. XII. 8.

## SECTION III.

Mr. Hutchinson, in the third part of his book, arranges "by quotations, those promises of God recorded in the Old Testament Scriptures, which appear to him to prophecy in a conspicuous manner universal restoration;" and attempts to "show by New Testament Scriptures, that they have been or are to be fulfilled in the reign of Christ, or the gospel dispensation; and that the best feelings of man correspond with the same idea." p. 51.

He first brings forward Gen. III. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head."—Here Mr. H. ends his quotation, but Moses continues—"and thou shalt bruise his heel." Upon this passage he remarks, "I cannot see but that this positively prophesies, that Christ shall utterly destroy the serpent, or devil, or sin. Whereas we know, that if a serpent's head is bruised, he is of course destroyed or killed."

The foregoing is a precious promise, that of the seed of the woman, God would raise up a Saviour, even Christ; that there should be hatred between the woman and the serpent, and between their seeds. Christ and his people on the one hand are the seed of the woman; the people of the world are the seed of the serpent, as the tares are said to be "the children of the wicked one," and sinners, are of their father the devil." Christ the principal seed shall conquer and bruise the serpent's head; but satan and

negot those services and engaged on earth, he ran down on the right hand of the might of heaven and earth thence he sends down to hardened sinners, and deluge and service of satan. The adversary will experience in everlasting chains. "I would not that I should render and slay them before me

Mr. H. next brings forward  
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give his meaning. Gen. X  
have I sworn saith the Lord,  
bless thee, and in multiplying  
as the stars of heaven—an  
the gate of his ——'

**I** shall all the families of the earth be blessed.

quoting Gal. III. 16 Mr. Hutchinson adds, therefore, clearly shown that God promised n with an oath, that all nations and families arth, should be blessed in Christ." p. 52 I objection to this application of the foregoing s; but what does it make in favor of universal n? Christ doubtless is the promised seed, certainly conquer his foes, and possess the his enemies; and in him shall all the nations arth be blessed. I have no difficulty in be- that the gospel shall finally be preached to all which is an unspeakable blessing. As it eat advantage to the Jews to have the oracles committed to them; it is much more so to word of the gospel in plainness of speech, veiled in types and figures, as was the case in ings of the Old Testament. But still a great- ing to all nations through Christ, is, that the all not return void, but shall accomplish that h it is sent. Thousands and millions of all shall repent, believe, and be saved; even a ultitude, which no man can number, of all and kindreds, and people, and tongues, shall l ore the throne, and before the Lamb, clothed te robes, and palms in their hands; shout- ation to our God, which sitteth upon the and to the Lamb.

next class of promises," which Mr. H. "are those which prophesied that God would families, and kindreds of the earth to Christ, he should reign over them all; and that in of his reign, he should judge them, and re- d punish them according to their works.

of government, of Jesus. He begins with Psalm 80. He said unto me, thou (a begotten thee; Ask of heathen (for) thine inheritance in parts of the earth [for]

Psalm LXXII. 1—1  
ments, O God, and thy son. He shall judge the pieces the oppressor. from sea to sea, and from the earth. All kings shall serve him, and all nations shall call him Lord. VII. 14. "And there was a kingdom, that all people should serve him." Verse an everlasting kingdom, and obey him." See also Mr. H. makes the following Scriptures: "It is concerning foregoing Scriptures, that Jesus Christ, in

house of Israel ; but should be preached to all the world ; and that many should repent, believe and be saved. But still it remains an unalterable truth, that, though, " he that believeth, and is baptized, shall be saved ; yet he that believeth not shall be damned " In the second Psalm, after the promise was made to Christ, that he should have the heathen for his inheritance, it is added, (verse 9,) " Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel." Therefore the exhortation is, " kiss the son lest he be angry, and ye perish from the way, when his anger is kindled but a little." No doubt but Mr. H's friends could evade the force of these additional words ;\* but what would it avail ? as they will still speak destruction to the enemies of Christ, whatever may be said to the contrary.

Mr. H. pursuing his subject, next proceeds to " show that God promised and swore by himself, that in the reign of Christ, all the children of men should turn to the Lord and be saved." Psalm XXII. 27, 28. " All the ends of the earth shall remember and turn to the Lord ; and all the kindreds of the nations shall worship before him. Isa. XI. 4, 5 " And the glory of the Lord shall be revealed, and all flesh shall see (it) together." And chap. LII. 10. " The Lord hath made bare his holy arm in the eyes of all the nations , and all the ends of the earth shall see the salvation of God."

These passages speak the same things, as those quoted before, and might have been brought forward with them ; and they all in a sublime, and di-

\* For it is a lamentable fact, that every threatening must be so modified as to speak smooth things. But every promise must not only have its full extent ; but must be stretched beyond all bounds, to make it speak universal salvation.

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way have a bearing upon the salvation of all men. We have no doubt, that all who repent and turn to the Lord, will be saved. This is not the dispute; but the question is, shall they who die in their sins be saved.

But the following passages require more particular attention. Isa. XLV. 23, 24. "I have sworn myself, the word is gone out of my mouth (in) righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Truly, shall (one) say, "In the Lord have I righteousness and strength." Phil. II. 9, 11. "Wherefore God hath highly exalted him, and given him name, which is above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." p. 55.

With respect to the first of these passages, I shall notice, that in the 22d verse, the ends of the earth are called upon to look to the Lord, and be saved; implying that they could not be saved without looking to the Lord. And to excite attention and interest it is added, "I have sworn by myself—unto me every knee shall bow, every tongue shall swear." The whole universe shall submit to the most high. Some [or one] shall say, "In the Lord have I righteousness and strength." Here Mr. H. leaves the passage; but it follows by the prophet, "Even to him," that is to the Lord, "shall men come," that is, some shall come.\* Now

\* Should it be objected, that the words *one*, and *men*, are not in the text, but are added by their translators, it might be asked, how would you supply those vacancies? The word *all* would do.

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**LXVI. 5.**

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**Rom. XIV. 10, 12.** “ We  
the judgment seat of Christ.  
I live saith the Lord, every  
and every tongue shall conf  
every one of us shall give  
God.” To which may be ad  
may receive the things done  
to that he hath done, whetho  
**2 Cor. v.**

all glorious Saviour, or be obliged to submit to the arm of his justice. This distinction between the friends and enemies of God, in time, at the judgment, and in eternity, is abundant in the Scriptures, and will be noticed in a future part of this work.

In connection with the above passages, Mr. H. quotes 1 Cor. XII. 3. "No man can say that Jesus is Lord, but by the Holy Ghost;" and then observes, that "the amount of the foregoing prophecy is, that all in heaven, in earth, and under the earth, shall confess that Jesus is Lord by the Holy Ghost," p. 55. But merely to say that "Jesus is Lord," cannot be the meaning of the apostle, nor merely to be unwillingly constrained to acknowledge the character of Christ, for devils have been obliged to do this; but the apostle would communicate the idea, that none could truly and from the heart acknowledge the real character of the Messiah, and that he was Lord and Christ, but by the influence of the Spirit God.

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tiful upon the mountains  
bringeth **GOOD TIDINGS**;"  
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that preach the **GOSPEL**, &c  
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vation through the **gospel**.

obligation, unless to punish them for their iniquities. To such as have a view of their condition as sinners, and feel their need of salvation from sin itself, as well as from its consequence, no tongue can express the blessedness of such news! And even holy angels felt it so much, that at the annunciation of the Saviour's birth, they burst into heavenly strains, and sang, "glory to God in the highest, and on earth peace, good will toward men." But how much is the theme and strain of praise lowered when sinful man is considered as not worthy of endless misery, and that God would not be just to leave any of the human family to perish in their own iniquity. Or to use Mr. H.'s own words, to hold that, "as man is brought into being without his own choice or consent, he has a right to trust in his Maker, that He will support him, and save him eternally." p. 42.

The gospel is indeed good news, but will it follow that there is nothing bad, or no evil tidings, to be heard in the universe? A proclamation of pardon and restoration to the favor of government upon submission and confession to out-lawed rebels, would be good news in itself, and to all such as repented of their rashness and crime; but the same instrument would be likely to contain a declaration of certain destruction to those, who, after all the lenity shown, should persist in their rebellion: yet the proclamation might be emphatically styled **good news**, although it contained heavy tidings to them who should refuse submission. Such I take to be the nature of the gospel to rebellious man.

Nevertheless what saith the Scripture respecting the nature of the gospel, and the consequence of resisting it? Moses proclaimed the gospel in these

words, “The **LORD**, the **LORD** God, merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, *and that will by no means clear the guilty.*” Exod. XXXIV. 6, 7. The words of the prophet are, “The **LORD** hath anointed me to preach good tidings to the meek—to proclaim the acceptable year of the **LORD**, *and the day of vengeance of our God.*” Isa. LXI. 1, 2.—Here are good tidings to the meek, the people of God, but *vengeance* to his and their adversaries. The gospel which was to be preached by the apostles, according to the commission of their Lord, is summed up by Mark in these words, “He that believeth and is baptized shall be saved; but he that believeth not *shall be damned.*” Mark XVI. 16. And saith the first New Testament preacher, “He that believeth on the Son hath everlasting life; and he that believeth not the Son, *shall not see life; but the wrath of God abideth on him.*” John III. 36. Now let us compare in our minds the description given of the nature of the gospel in these passages, with Mr. H.’s account of it; “that the nature of the gospel testimony admits of no bad news, or bad tidings;” and implicitly that it admits of nothing unpleasant in connection with it, p. 68.

Finally, Mr. H. assures us, “that the nature of the gospel testimony is nothing else but to proclaim to man his eternal salvation through the grace of God, which is well worthy of the name of good tidings, as it is the best tidings man ever heard.”—*Ibid.* But wherein does the excellency of these tidings consist? Not in *forgiveness*; for that does not come into Mr. H.’s scheme of salvation. Nor in *exemption from punishment*; for the sinner is to be punished.

much as he deserves; and Christ "did not die to save man from being punished." p. 198. I cannot perceive then, but that this good news upon which Mr. H. dotes so much, amounts to this and no more; that God is just, and will not punish the sinner more than he deserves. Is this news? Do we need the gospel to tell us this? Is the justice of God doubtful?

Finally, can we believe, that all the labor, and sufferings, and anxiety, of Christ and his apostles in preaching the gospel, were merely to tell the world both Jews and Gentiles, that they should all be saved, however vicious they might live? Do Universalists believe this? Can any person of common discernment, believe it, unless bewildered in the maze of speculation?

Also, I cannot but notice, that Mr. H. seems to sum up all good as consisting in the sinner's escape from future punishment: while but little if any concern is discovered for the glory of God, the honor of his government, or the reformation of mankind.

## SECTION V.

The last thing in Mr. H.'s plan of argument, "show, that the best feelings of man are argument in favor of universal salvation," says, the best feelings of man are those that prompt him to desire, not only the present, but also the eternal felicity of all his creatures.—And there is not the least room to doubt that these feelings of benevolence, are in the mind, will, and disposition of God. God desires the eternal felicity of all his creatures, because he has both wisdom and power sufficient to gratify the desires of his benevolence" p. 81.

That benevolent feelings are pleasing to God, that God is infinitely benevolent, wise, and good, I have no disposition to dispute; but that even our "best feelings," should be a rule to judge of his goodness and mercy, and to measure and limit the purposes of the Providence, is of much doubt. It was a great error of the children of Israel, that they thought, that God was altogether such as themselves." Ps. I. 2. I doubtless it is equally erroneous and presumptuous now as it was then, to judge concerning the will of God by our own feelings. We know, that tender feelings are often very erroneous, and that tenderness will often prompt us to great severity towards our children. If justice is exercised by parents for their faults, there is great danger, that parents will complain of hard usage, if not

as Mr. H. does of the infliction of the just judgments of God upon the wicked in their everlasting punishment.

But it may be said, that such partiality as has been mentioned, does not arise from our best feelings. I ask, what are our best feelings? Let Mr. H. answer, "Those which comport with the commandments of God." This is granted. But such feelings are regulated by his word, and by his purposes, as far as they are known. Good old Eli had indulged his tenderness too far towards his children, and did not restrain them from evil; but when he was reproved for his error by young Samuel, and threatened with sore judgments on his family, he was then brought to his right and best feelings. No doubt but that he still felt greatly for his wicked sons; but with the yearnings of his heart, he had a submissive spirit given him. On hearing the painful threatening, he calmly replied, "It is the Lord, let him do what seemeth him good." I Sam. III. 18. The Psalmist, referring to his trials, said, "I was dumb, I opened not my mouth, because thou didst it." Ps. XXXIX. 9. But above all, the example of the Saviour is worthy of notice. When in great distress, his human feelings prompted him to pray earnestly for relief; but they, being of the best kind, and perfectly right, he adds, "Nevertheless, not my will, but thine be done." Luke XXII. 42.

Now the christian's best feelings towards sinners, are an earnest desire, that they may believe and be saved, as far as is consistent with the divine purpose, but as the believer is sensible that God knows what is best, and that he will always do that which is for the best, all things considered; he with submission gives all up into the hands of him who cannot do wrong. The best feelings of man do not prompt him

to pray for the salvation of sinners right or wro but if the Lord will. To ask any thing of God w out a spirit of submision if denied is not a pray but a demand. And indeed this appears to be leading idea in Mr. H's performance, that all must be saved at any rate; and if God does not save men, he cannot be merciful nor just. In its nature it is awful presumption, to think of regulating the mind, or conduct of Jehovah by our very imper feelings.

## SECTION VI.

Having gone through with our author's principal arguments as stated by himself, I must now give some attention to several things, that could not so well be noticed in their proper place.

Passing over many things, I shall first notice that Mr. H. "cannot think that the original words, which in our English version are rendered anger and wrath, (that is in God) are a proper translation."—p. 25. His meaning, I take to be, that he could not think, that these original words were properly translated. He then proceeds and says, "I will therefore first give the original words and their definition from the statement of a learned writing which I have; and if I rightly understand it, these are the original words, which are in the English version rendered anger and wrath, and their proper definitions.

*Animi*; Inclination, an inclination of the mind or spirit. *Studium*: the earnest endeavor after any thing, study, care, regard, concern, purpose, design, exercise, &c. "When this writer," adds Mr. H. "has given his definition, he gives it as his opinion, that the English word in the room of anger and wrath, should have been rendered ardor."

Upon the foregoing, I observe, that *animi* and *studium* are not the original words, which in our version are rendered anger and wrath; nor are they Greek words, but Latin. The principal Greek words used for anger and wrath are *OREX*, and *THUMOS*.

and are applied to God and man in both Testaments.\*

Schrevelius interprets ὄργη by *ira*, as its primary meaning, which in English is rendered "anger, displeasure, wrath, passion."

THUMOS is rendered *animus*, *mens*, *ira*; that is, the soul or mind, the reason or understanding, anger, displeasure, &c.

But where is the enlightened, experienced Christian, who supposes that God is angry like sinful man? It is not easy at once to determine, why Mr. H. spends so much labor on this point. Did he imagine that all who use the language of the Bible, view God as an angry revengeful man? Far be it from us! If there is any people in the universe, that have a heart-felt sense of God's love, tenderness, and mercy, they are those, who view the justice of God in their everlasting condemnation; and have a discovery of his just displeasure against sin, and against those who are guilty of it. Nothing can be more conclusive from reason than this remark. For if God is not just in condemning and punishing; he is not merciful in saving. The less we imagine that we have to be forgiven, the less shall we love; but to whom much is forgiven, the same will love much. But if Mr. H's scheme of salvation there appears to be no room for forgiveness, and as little for grateful love.

It is rather difficult to account for the egregious mistake made by our Apologist in his criticismis or what he calls the original words rendered anger and wrath. Who can be the author of the learned writing, from which he received the information, that *animi* and *studium* were the original words for anger and wrath, I cannot conjecture. A learned writer

\* Gen. XXVII. 45. Num. XII. 9, and XXV. 5. Mark III/  
Sol. III. 8.

must have known better. I apprehend, that Mr. H. did not well understand his author; and I think he ought not to have presumed so far as he has, without knowing something of what he was doing. Had he no friend at hand, kind enough to point out some of his errors? or did he conceal his performance from them, till it made its appearance from the press?

In page 27, Mr. H. asserts with exultation, "that the natural, necessary and certain fruit of, and punishment for sin, is inseparably connected with our eternal salvation." This declaration is so worded, that it is difficult for me to understand the meaning of the writer; but I think the principal idea is, that the punishment for sin is naturally, necessarily, certainly and inseparably connected with our eternal salvation! But does punishment make the heart better? If the heart be already essentially disposed to that which is good, correction for disobedience or unfaithfulness will have a salutary effect; will teach the offender the evil of his error, and the pious soul will repent, reform and be watchful. "Before I was afflicted," said David, "I went astray; but now have I kept thy word." But the heart of the unregenerate is not so disposed.

The ungodly may be restrained, and kept in awe, by punishment and the fear of it; but never will he love that restraint, unless his heart is radically changed. Solomon says, "though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Prov. XXVII. 22. Punish an individual for smaller transgressions, and it often prepares him for greater; confine the greater criminal to the state prison, and at the close of his term release him, and there is a great proba-



bility, he will return to his former course or and often it is, that such are not cured till the their exit on a gallows. Has Mr. H. or any one ever witnessed this natural, necessary and fruit of punishment in the reformation of a considerable number of individuals that have suffered? If not, why should it be asserted? The consequences are witnessed by every one that observes. An evidence have we that death will answer the purpose of atonement and reformation? Our author asserts it, and so probably do others; but mere assertions will hardly amount to evidence. I say, death will atone for past crimes, it will not for those which are future; nor have we any evidence, that it will change the heart. The subject therefore arises, whether a man can be saved in eternity with the same sinful temper of mind, which he now has. He will still be criminal, and consequently must still be punished. He will still and so continue to be sinful and to suffer punishment. I cannot discern any thing to the contrary in Mr. H's own plan of atonement by suffering.

Let it be proved from the Scriptures, that death will change the heart, or that the sinner will be regenerated after death; then we may have some evidence to support such a doctrine. But still we should have a difficulty to contend with; that the Scriptures abundantly testify, that many in the day of judgment shall appear at the left hand of the judge, and shall be condemned to everlasting fire, and shall go into everlasting punishment. But we shall counter the difficulty, till the former is proved.

## SECTION VII.

To the question, "What right has a man before his Maker?" Mr. H. answers, "As man is brought into being without his own choice or consent, he has a right to trust in his Maker, that he will support him, and save him eternally; and that he will punish him no more than he deserves; and that when he has received the due reward of his deeds, his Maker will show him pity, and give him eternal life by grace."

—p. 42.

By this statement it seems, that the sinner has a right to claim salvation notwithstanding his sinfulness, because he was brought into being without his own choice and consent; that he must, however, suffer the due reward of his deeds; and then after all his Maker will show him pity, and save him by grace!

This plan of salvation represents God as exacting more of the sinner, than the cruel system which Mr. H. and others explode with such abhorrence. For notwithstanding God is under obligation to save the transgressor because he made him, yet he punishes him in full for his sins; and after all claims an acknowledgment of grace in his salvation! But where is the grace spoken of in the sinners salvation? He has suffered all he deserved, he has a right to plead for salvation because God had made him, and of consequence in justice he ought to be saved. And what pity does it require in order to save him? Indeed God delights not in the death of the wicked;

but whether he do or not, and whether he pity the sinner or not ; according to Mr. H's scheme he is under indispensable obligations to save him, or forfeit his claim to justice. O justice ! O grace ! O pity ! what are you more than mere sounds ? Does Universalism rest upon such ground as this ? I am rather doubtful, whether the understanding Universalist will acknowledge it. At least I hesitate to charge him with it. And I must honestly own, that I feel some mortification in spending time to confront such glaring absurdity and weakness.

It is plain according to Mr. H. that the sinner " will receive the due reward of his deeds," and that Christ " did not die to save man from being punished as much as he deserves. A principle this which altogether supercedes the idea of forgiveness in salvation. Hence grace, mercy and forgivness, are no more. They are words without meaning. Sounds indeed, but without signification.

Again our Apologist says, p. 44, " Among all the penalties annexed to transgressions in the Jewish law, eternal misery was never once threatened." To which I reply,—

1. Those laws were not spiritual, nor strictly religious ; and respected time more than eternity.—This community partook more of a civil polity, than of an ecclesiastical institution. The members generally were not renewed by grace, the required qualifications were worldly, and their ordinances were chiefly of a worldly nature. They had a worldly sanctuary, and carnal ordinances were imposed upon them, till the time of reformation. The promises and penalties, by which these laws were sanctioned, chiefly respected this world. Therefore, from the

nature of the Jewish laws, we are not to expect to hear much, if any thing, of eternal rewards and punishments.

2. Although the institutions of the law of Moses, related chiefly and primarily to this world; yet many of them were ordinances of divine service, and were typical of spiritual and eternal things. The high priest was a type of Christ, and many or all of the sacrifices were figurative of the sufferings and death of Christ. Hence many of the promises and threatenings directed to spiritual and future happiness or misery. As for instance, certain characters of the house of Israel were to be cut off from their people. Separated from the privileges and enjoyments of the house of God. In many cases they were to be put to death, and so separated forever. In like manner, whatever may be our profession or privileges in this world, unless in heart we are believers in Christ and keep his commandments, we must finally be separated from God and all that is good. No doubt Paul alludes to this in these words: "If any man defile the temple of God, him shall God destroy."—1 Cor. III. 17. All the Gentiles were excluded from the blessings of the sanctuary, excepting such as submitted to be circumcised. Circumcision was a type of regeneration, without which none can enter into the kingdom of God.

3. The wretchedness of the wicked is plainly declared in the Old Testament, if not particularly in the law of Moses; and in several instances it is expressly said to be forever. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be *destroyed forever*."—Psalms XC. 7. "And many of them that sleep in the dust of the earth shall awake, some to everlasting

life, and some to *shame and everlasting*  
Dan. XII. 2.

4. But were the punishment of the ungodly once said to be eternal in the Old Testament, is enough in the New to prove it to be consistent with the principles of the

As the heathen had not the opportunity of believing in the true God in Christ's world, Mr. H. asserts, "it is therefore according to Scripture declaration, that opportunity of believing in the true God in Christ, after temporal death had past away." p. 41. But how does he prove this according to Scripture declaration?" "What he has produced is, Lam. III. 3. But this proves the point, or has any bearing on it, I cannot conceive.

If the reader will turn to the passage, he will perceive, that a promise is implied, that notwithstanding the then present distresses, the heathen would not cast off their nation forever, but would have compassion on them, and that the pleasure of God was not merely in punishing them, but in giving them encouragement. The prophet says, "To crush under his feet all the earth, to turn aside the right of the face of the Most High, to subvert the cause, the Lord approveth not." That is to say, that as the Lord disapproveth of the conduct of their enemies toward the Jews, he might hope in his mercy in times to come, to do these encouraging things, which he did to the Jews in outward distress, reprobating the conduct of the Gentiles, who die in their

opportunity of "believing in the true God in Jesus Christ after temporal death?" However, one thing is made evident by producing this passage : that Mr. H. was much straitened for scriptural support of his assertion. Mr. Hutchinson has entirely mistaken the sense of these words, "To turn aside the right of a man before the face of the Most High." The prophet had no reference to God's turning aside the right of a man, as Mr. H. appears to understand it; but to the conduct of the oppressor, who would do it, and that before the face of the Most High, which the Lord did not approve, but abhorred.

But should it be a truth, that sinners after death will have opportunity to hear and believe in Christ, will it certainly follow, that they will embrace such opportunity? The Scriptures warrant us to believe, that if they refuse to hear "Moses and the prophets," and Christ and his apostles in this life, they will not be persuaded, should they have the same privilege beyond the grave. Luke XVI. 31.

In p. 39, our author asserts, that "there were some among those Gentile nations (wicked as the nations were) which were really virtuous; instances of which were "Heraclitus, Socrates, Solon, &c." Of the first of these I know nothing. Socrates, doubtless, was amongst the best of them; but in his dying hour he ordered a cock to be sacrificed to ~~Esculapius~~, an heathen idol. Perhaps this might appear to Mr. H. as it does to some others, as no want of virtue; however it might appear to inspired writers,\* and to many in our day. "Solon, this great law-giver forbade unnatural lust only to slaves." Plato was another virtuous heathen; yet he "ex-

\* Rom. I. 21, 23, 25.

pressly allowed of excessive drinking at the festival of Bacchus, and recommends a community of women, and advises, that soldiers should not be restrained from sensual indulgence, even the most unnatural species of it."\*

\* Bishop of Carlisle's reflections on the life and character of Christ.—Appendix in Stillman on Apostolic preaching, p. 6, 7.

## SECTION VIII.

Mr. H. justly observes, that the “purity, which prevailed in the first century, began to be lost in the second and third.”—“In this century,” says he, [probably meaning the third,] “many advocated the doctrine of the restoration of all things, among whom was Origen and others.” p. 46.

It is true, that the most pernicious errors overspread the church at that time; and among other things Origen advanced the doctrine, “that the torments of the damned will have an end; and that as Christ has been crucified in this world to save mankind, he is to be crucified in the next to save the devils.\* It seems that as sagacious as Origen was, he had not yet learned that there was no devil—no hell. Who were the others, that maintained the doctrine of universal salvation? Where did Mr. H. get his information respecting the many of which he speaks? It would have been a satisfaction, had he named his authorities. Doubtless there were others, who denied everlasting punishment; but I know of none by name but Origen; and he is noticed rather as being singular in his belief.

It seems to have been a gratification to our Apologist to find, that for seven or eight hundred years after the seventh century, the doctrine for which he pleads, was not approved of—“but eternal misery, and that of purgatory were the doctrines of the

\* Mosheim, vol. 1, page 219, 223, 476. A former edition. In Bachus's reply to Winchester.

church through those dark ages;" and "the doctrine of eternal misery was never contradicted," and "was certainly the most firmly established that it ever was." And it seems to be a pleasing thought, that iniquity should so abound, even more than usual, in the ages when Universalism dared not make its appearance; as if that doctrine were more favorable to morality, than the contrary principle; at least less unfavorable to virtue, than is generally supposed. Also Mr. H. adds, that his opponents "think, that nothing but the doctrine of eternal misery can ever reform the people." p. 47.

I believe Mr. H. is nearly right in supposing, that the doctrine he favors did not prevail to any great extent in the ages referred to; nor was it very extensive in any age previous to the seventh century. And however the principle of endless misery was generally acknowledged in the dark ages, yet it was much weakened by their absolutions and purgatory already mentioned; and had indeed lost all influence as to promoting religion or morality: for it was an easy thing to escape the threatened future punishment. According to Mr. H.'s own words, "An absolution or pardon from the pope, or from any priest who had the pope's permission. That sprinkling water in an infant's face by a priest, would give him eternal salvation. That when wicked people die and go to purgatory, if their friends would hire the priest to pray for them, they may be saved, or delivered from purgatory." p. 48. Now these things considered, what effect would the doctrine of future punishment have? or what need was there of the doctrine of universal salvation?

I would just remark here, that the purgatory of the Papists and that of Mr. H. differ in two particulars.

1. In the former it is only comparatively small sins, that do not merit damnation;\* but the latter finds no sins great enough to deserve everlasting punishment.
2. The purgatory of Mr. H. is in this life and in death; but that of the Papist is after death in the future world.

Another reason may be given why there were no more Universalists in the dark ages of popery: because they were exposed to too much persecution, if they avowed their principles. For our author says "no one dared to contradict the doctrine of eternal misery—unless, he had been willing to be torn to pieces by the beast. p. 47. If this statement be correct, we don't wonder that there were none of that sentiment, or who avowed the sentiment, in those days, for it is to be presumed, that no one would feel the principle to be of such importance as to avow it at so great hazard.

Again it would seem, that the Roman Beast bore a particular hatred to the doctrine in question; but that was far from being the case. I know not that history furnishes us with any instance of the persecution of a Universalist by the Papists; but it is certain, that their greatest vengeance was poured out upon those who denied purgatory, and maintained the everlasting wretchedness of such as die in their sins.

Probably none suffered more from the persecuting hand of papal Rome, than the Waldenses and Bohemians: and the faith of these sufferers was nearly the same as what is now called orthodox. One article in the Waldenian creed is expressed as

\* Buck in his Theological Dictionary says, "Purgatory is a place in which the just, who depart out of this life, are supposed to expiate certain offences, which do not merit eternal damnation."

follows: "Purgatory is an invention of men they who believe go into eternal life; they who believe not into eternal damnation." And a corresponding article in the Bohemian confession thus: "Souls departing out of bodies are immediately either plunged into eternal punishment, or eternal joys."\*

Mr. H. names John Huss and Jerome of Prague among those who "declared against the wickedness of the church" of Rome, who soon were persecuted to death for their testimony. "But those," he "were extraordinary men, who were prepared for this very work, so that the true church might not wholly be exterminated." p. 48. Now as these Bohemians, and their cause zealously defended their brethren, they could not have been Universalists. And further, they openly avowed their principles in opposition to the Pope, which, according to our author, a Universalist would not dare to do.

It has already been noticed, that the principle which Mr. H. opposes, had lost all its influence generally speaking, by their absolutions, purgatory it may be added, pilgrimages, zeal for the Pope. But the suggestion, that we hold, that nothing but the doctrine of eternal misery can reform the people is far from being a correct, or candid statement. Merely that principle, we believe, would answer a small purpose, as observation verifies; but the true system of religion, which embraces that doctrine, is the only religion that will benefit souls; that will be instrumental of the conversion of sinners, or of the reformation of morals in society. Other

\* Newton's Diss. Vol II. pp. 245, 255, 256. In the original count. "Non credentes autem in damnationem eternam et in eternum e vestigio penas morgi."

have often been tried, and have as often failed. The more enlightened among the heathen have tried their philosophy to but little or no purpose. In vain the Jews remonstrate against the sins of their fathers, and of the present age, while they neglect the true gospel of Christ. And can any one point out the instance, where the doctrine of Universal salvation ever effected a permanent reformation?

The system, which I am defending, represents sin as exceeding sinful; as deserving eternal punishment; that the heart of man is opposed to God, and full of moral evil, and must be renewed, or the soul cannot enjoy future happiness; that outward reform will not secure salvation; that there is a future judgment, and resurrection of the just and unjust; and eternal rewards of weal or woe in a future world: all which is plain in the Scriptures of truth. But leave these out of your system, and what carnal mind will care much about reformation of heart or life? Such a mutilated system the world will delight to hear, if they can but believe it. Smooth things are always most acceptable to those who choose the ways of death. I appeal to common sense, whether the fear of punishment be not calculated to restrain from evil; and the greater the punishment, the greater will be its probable influence. Otherwise why are penalties annexed to laws both human and divine? I also appeal to the sacred word for confirmation of this point, Ezek. XIII. 22. "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, *that he should not return from his wicked way by promising him life.*" In this passage it is implied, that to promise the wicked life, when Jehovah had denounced death against them, unless they reformed, was not only lying, but it encouraged the wicked to persevere

in their iniquity, with hope of escaping at last ~~the~~  
just judgments of God. O sinners take heed ~~how~~  
you allow yourselves to be deceived with vain words!

## SECTION IX.

In page 89 Mr. Hutchinson states the following objection as made against the principle he advocates: "You say (says the objection) that when the word everlasting is set to qualify punishment, as everlasting punishment, &c. it does not mean eternal: and if that is the case, how can you prove that the happiness of the righteous is eternal? or the duration of God, or of Christ? For everlasting is often used in Scripture to express the duration of all these."

His reply to this objection begins with the following extraordinary declaration: "If there was no other word beside everlasting to prove the duration of God, or Christ, or the happiness of the saints; then it could not be proved by Scripture, that they will be eternal, for it is certain that the original words from which *everlasting* is rendered, in both Testaments do not mean eternal."

I take it for granted, that Mr. H. in the former part of this singular paragraph, does not so much object against the meaning of the English word everlasting, as he does to the sense of the original words, rendered everlasting, eternal, and forever. I am persuaded that he did not question, that the native meaning of everlasting was endless duration; but he thought that the sense of the original words would not warrant such an interpretation. Therefore my inquiry will be respecting the signification of  $\Delta\iota\circ\eta\circ\eta$ , and  $\Delta\iota\circ\eta\circ\eta\circ\eta$ , upon which he chiefly insists.

Mr. H., in order to support his declaration respecting the sense of the original words, tells us, that neither "AION," nor "AIONION," "express eternity or eternal." p. 105. And he adds, "As it is allowed that AIONION never means eternal, it ought not to have been so rendered" It is readily owned, that in many instances the words referred to admit of a limited sense, and so do the words everlasting and eternal in the English language; and indeed it would be difficult to find any word that does not vary in its meaning; but still it has its primary sense, which is always to be followed, unless the sense of the passage forbids it. I am wholly unacquainted with the Hebrew, (as Mr. H. sometimes refers to that) and make no pretensions to the knowledge of Greek; but if Mr. H.'s remarks upon the meaning of AION, and AIONIOS, are correct, I am astonished at what I find in my Lexicon, in the Septuagint, and in the Greek Testament. Nor can I account for the egregious blunders made by our translators in so universally rendering these words everlasting, eternal, and forever.

Schrevelius, in his Lexicon, renders AION by the Latin *ævum*, as its first sense, which primarily signifies eternity, notwithstanding what Mr. H. has said to the contrary. "AIOV, says a correspondent long acquainted with the Greek language, like our English word, is made up of two words, AEL, ever, and ON, existing, i. e. ever existing, or everlasting; from which is derived the Latin *ævum*, which retains the signification of the Greek from which it is derived, viz. eternity, or endless duration." Mr. Balfour, a learned Universalist, in his inquiry into the meaning of AION, and AIONIOS, p. 249, acknowledges, "that the word, AION, is compounded of AEL, always, and ON, being, which, says he,

is interpreted by Parkhurst and others, *always being*." Mr. Balfour also says, that most Lexicon writers assert, that ΑΙΩΝ, and the adjective ΑΙΩΝΙΟΣ, are used to express an endless duration of time, though all of them admit that they are also used to express a limited period." Also according to him, Ewing says, ΑΙΩΝ signifies duration, finite or infinite—an indefinitely long period—hence eternity." pp. 247, 248.

Now if ΑΙΩΝ does not essentially mean eternal duration, how can we account for its being so rendered by every linguist, excepting a few individuals, who have a particular purpose to serve in construing the word otherwise?

Schrevelius renders ΑΙΩΝΙΟΣ, by *eternus*; eternal in English. And "Ewing says, it signifies eternal." And according to Mr. Balfour, Parkhurst gives it the same meaning among others. Enquiry, p. 248. But as the use of a word is the most certain criterion of its meaning, let us look for the sense of ΑΙΩΝ and ΑΙΩΝΙΟΣ, in the Septuagint\* and New Testament.

Gen. III. 32. "Now lest he (Adam) put forth his hand, and take also of the tree of life, and eat, and live, *EIS TON ΑΙΩΝΑ*, forever." Adam had already eaten of the forbidden tree, and was under the sentence of death; but should he also eat of the tree of life, it appears that it would reverse the sentence, and he would live—forever? Not according to Mr. H. but "a long time," or "to the duration of the ages of time."† But he lived a long time without eating of the tree of life; even to ages of later times.

\* Greek translation of the Old Testament, said to be done by seventy persons.

† pp. 89, 106.

Was all this caution used, lest he should live a while? and yet after all he lived nearly a thousand years! According to Mr. H's views, there was little difference between Adam's dying and living, and the passage speaks nothing of consequence.

Deut. XXXII. 40 "I lift my hand to heaven and say, I live, **EIS TON AIONA**, forever." By this sole declaration, does the Great Jehovah mean merely that he should live a great while? This passage, in its connection, respects the contrast between God and idols; and surely it would be saying very little, especially considering the solemn manner in which it was spoken, to say, "I live a long time!"

Psalm XC. 2. "Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even, **APO TOU AIONOS EOS TOU AIONOS**, from everlasting to everlasting thou art God." According to Mr. H.'s sense of **AIONOS**, we must understand from a long time to a long time thou art God, which is too absurd to be admitted by common sense.

Isa. XLV. 17. "Israel shall be saved in the world with an **AIONION**, everlasting salvation;" "ye shall not be ashamed nor confounded, **EOS TOU AIONION**, world without end." And chap. LVII. 15. "He saith the high and lofty One, that inhabiteth, **AIONA**, eternity." The phrases, world without end, and, inhabiteth eternity, in these passages, Mr. H. acknowledges, necessarily imply endless duration, and undoubtedly the authors of the Septuagint understood them in the same sense, and therefore expressed their meaning in both places by **AION**, the usual word for eternity. This is full to my purpose, and no further observations here are necessary.

Dan. II. 44. "And in the days of these kings, the God of heaven set up a kingdom, which

never be destroyed, **ETIS EIS TOUS AIONAS DIAPHTHARESETAI.** It shall break in pieces and consume all these kingdoms, and it shall stand, **EIS TOUS AIONAS, forever.**" And chap. VII. 14. "His dominion is, **AIONIOS**, an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." In these passages, while destruction is denounced against other kingdoms, it is declared, that the kingdom of the promised Messiah shall not pass away nor be destroyed; but should stand forever, and therefore must be eternal; and as the seventy have expressed its continuance by **AIONAS**, they understood the word to mean endless duration.

Passing over much that would elucidate the point in hand, I shall only observe, that in the 136th Psalm, the following expression occurs twenty-six times, "His mercy endureth, **EIS TON AIONA, forever.**" Does the Psalmist mean that the mercy of God would endure only for a long time? or without end? Let common sense judge.

In the New Testament, there are many instances, in which **AION** and **AIONIOS**, necessarily signify endless duration, besides those applied to God and the future happiness of the saints.

John XII. 34. "We have heard out of the law, that Christ abideth, **EIS TON AIONA, forever.**" Our precious Saviour had signified to the people that he should die on the cross, (v. 32, 33.) and his enemies thought to take advantage of this suggestion, to prove that he was not the Messiah, as he professed to be: and therefore said to him, we have heard out of the law, (the Old Testament Scriptures,) that Christ abideth forever. They seem to have reasoned thus: You pretend to be the Messiah, and yet you tell us that you shall die on the cross; but we read in the

law, that the Messiah abideth forever—shall never die ; how then can you be that Holy One predicted by the prophets ? It is undeniable, that to abide forever, is contrasted with the idea of dying, and so the Evangelist understood it ; and in that view he has made use of the term, ΑΙΩΝΑ, forever. Or shall we understand the beloved apostle as meaning to express himself thus, " Christ abideth a long time ?" If so, how loose, how feeble, how indefinite the sense !

2 Cor. IV. 17. " Exceeding and, ΑΙΩΝΙΟΝ, eternal weight of glory." Is the glory that shall be given to the saints eternal or not ? If eternal, why should the apostle use a word that means only a long time ? We will not indulge an idea so unlike apostolic wisdom and fidelity.

Again, verse 18th, " The things which are seen, are temporal ; but the things which are not seen, are eternal." When it is said, the things which are seen, are temporal, I think I understand the meaning ; but when it is added, the things that are not seen, are—for a long time—according to Mr. H. I am quite at a loss. Now what important difference, as to continuance, is there between the things that are seen, and those that are unseen ? I have always believed, and have thought that every body, who acknowledged a future state, believed, that unseen or spiritual things were eternal ; but now it seems that the specification of their duration is at most but for a long time. Indeed, according to Mr. H's rendering of ΑΙΩΝΙΑ, there is no specific difference between things seen and unseen, respecting their duration. Both are temporal, though the latter may endure much longer than the former, even " for a long time." Unless we would deprive the whole sentence of use or sig-

nification, ΑΙΩΝΙΑ, must necessarily be understood to mean eternal.

Also, chap. V. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, ΑΙΩΝΙΟΝ, eternal in the heavens." The observations on the foregoing verses, will in general apply to this.

The three verses last noticed, rather baffles the skill of Mr. Balfour. He is obliged to own, though with apparent unwillingness, that "the idea of endless duration is included." His words are, "The idea conveyed by the word eternal in all these verses, seems to be the stability of the things of that state, when compared with those of the present. Though the idea of their endless duration is included, yet the apostle's object seems to be more their stability than their endless duration." p. 268. Does then ΑΙΩΝΙΟΣ, denote stability, rather than duration? Mr. B. might with greater propriety, as it respects the word in question, have said, "Though the idea of their *stability* is included, yet the apostle's object seems to be more their *endless duration*." However, it is some relief to him, that "these passages have no relation to punishment." But how does this help him? I thought the object of the enquiry in this and the next preceding sections, was, whether ΑΙΩΝ and ΑΙΩΝΙΟΣ convey the idea of endless duration. In this instance, Mr. B. is obliged to acknowledge that ΑΙΩΝΙΟΣ does. And if it does in one place, it may in another. My object is, to ascertain that the words so often mentioned, signify endless duration. This object, at least in one instance, I have gained by the concession of Mr. Balfour.

It is worthy of notice how Mr. Balfour slides over the sense of ΑΙΩΝΙΟΣ in these verses. As he was en-

gaged in calling in question the common acceptation of the word as signifying eternal ; it was to be expected, that he would attempt to show, that in this place also the word has a limited meaning as to duration, as he had with respect to other places. But here, while he acknowledges "that the idea of endless duration is included," he contents himself by saying, that "the apostle's object *seems* to be more the stability of unseen things, than their endless duration." And "as these passages have no relation to punishment," he is willing to let them pass without "further remarks."

Passing over many passages, where **AIΩN** and **AIΩNOS** must necessarily be understood to mean endless duration, I shall notice but one more ; 1 Pet. I. 24, 25. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away ; but the word of the Lord endureth, **EIS TON AIΩNA**, forever."

Here is a comparison between grass and the word of the Lord as to enduring. The former withereth and falleth away ; but the latter endureth—shall we say with Mr. H. for "a long time"? Shall not the word of the Lord continue to everlasting? Certainly.—Why then does the apostle use a word, that signifies at most no more than during the ages of time? Does not Mr. H.'s sense of the word render the comparison between grass and the word of the Lord unimportant, and unworthy of an inspired apostle? Whatever may be the native meaning of the word, in this situation it occupies the place of endless duration.

But why do I spend so much time in searching the meaning of the words under consideration, with their constant application to the eternal existenc

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purpose? I do not recollect that either Mr. H. or Mr. B. has furnished us with any such words.

But if our author's declaration respecting the words under consideration should prove to be correct, then the scriptures are very sparing with respect to asserting the endless existence of God, of Christ, and of the endless happiness of the saints! And might we not call them in question, as far as Scripture is concerned, as well as the everlasting punishment of the wicked? Should I assert that the apostles did not believe in the eternity of these things, how would the advocates of Mr. H.'s declaration prove the contrary? The impression is forcible, that our Apologist and his instructors discover a greater willingness to yield the everlasting existence of Deity and of the happiness of the saints, than to endanger their avowed principle of the salvation of all men by acknowledging the true import of words.

Again, if the assertion of Mr. H. is true, that the original words from which everlasting is rendered in both Testaments do not mean eternal, then it is truly surprizing, that nearly half a hundred of the most learned men in the world, apparently pious and judicious, who were eminent in the knowledge of the original tongues, having every help and convenience possible, and taking every step with caution, and having a sufficiency of time, should make such egregious blunders as to employ the words everlasting, eternal, and forever, in rendering ΑΙΩΝ and ΑΙΩΝΙΟΣ in so many instances of the first importance and miss the real sense of the original! It must be through ignorance or dishonesty; and be it which may, it is alike pernicious to their readers.

Upon the whole, if the above assertion is true, are reduced to a very lamentable condition respect-

a guide in religion. Hitherto I have felt myself safe in following, without reserve, the Bible, and our present version ; but now it seems by the authority of our author, and those from whom he had his information, that our translators have grossly perverted the meaning of several very essential words in the original, and words of frequent occurrence. And how shall we know, that they have not as grossly departed from the real sense of some other important words and phrases ? Indeed we have no assurance, that any thing is rendered right. To whom shall we go for information ? The writer of the Apology has proved himself willing to instruct us into the sense of the original, and doubtless Socinians would be willing to lend a hand, and some others. But for my own part I had rather abide by our present version (though it lays no claim to perfection) than to exchange it for any, that can be produced in the present age. And indeed there are but few, if there be any, who have no unscriptural tenet to advocate, that find much fault with our translation.

Our translation of the Bible is not alone in rendering ΑΙΓΑΝ, and ΑΙΩΝΙΟΣ, eternity, and eternal. I think it will not be disputed, that the famous Theodorus Beza was an able critic in the Greek language, and understood the original of the New Testament as well as any one at the present time. His Latin version of the New Testament is now before me ; and he renders the words under consideration, when applied to the future happiness of the righteous and misery of the wicked as follows : Jude 13. "To whom is reserved the blackness of darkness, *in æternum*, to eternity, or forever" Matt. XXV. 41, 46. "Depart from me, ye cursed, *in ignem æternum*, into everlasting fire." "These shall go away, *ad supplicium*.

*æternum*, into everlasting punishment ;  
eous, *ad vitum æternum* into eterna  
many other places. I am not acquai  
other version ; but presume, till the co  
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words essentially the same.

## SECTION X.

ge 101, Mr. Hutchinson states an objection to his advocated principle, raised from the parable of the tares, and that of a net cast into the sea. In the first, Christ says, "The field is the world, & the good seed are the children of the kingdom; but the tares are the children of the wicked. The enemy that sowed them is the devil: the harvest is the end of the world, (AION.) And then describes the gathering, and burning of the tares, or children of the wicked, and also the ingathering of the wheat, or the children of the kingdom, by the work of angels, or the gatherers of God." In the other parable, "The kingdom of heaven is like unto a net cast into the sea, which gathered of every kind—which when it was drawn to shore—they set down, and gathered the good into vessels, but cast the bad away, so shall it be at the end of the world, [AION] &c." Matt. XIII.

Answer to the objection arising from these parables thus, "Now the learned know, for I have it from their writings, and the unlearned may read, that when Jesus spake of the end of the world in both these parables, he meant the end of the present dispensation, for the Greek word in both parables, which is rendered world, is AION, which in the New Testament book, is rendered *age, course, or dispensation*, and never means the material world which we inhabit. But the Greek word which means the material world, is KOSMOΣ."

therefore it occurs in verse 38, when he meant this material world." p. 102.

By the foregoing quotation it is perceived that Mr. H. denies that the end of the world in the above parables, means what we generally understand by it, because the word for world is **AION**, which he says, signifies age or dispensation; therefore the meaning must be the end of the Jewish dispensation. And the more so, he thinks, because **KOSMOS** is used for this material world.

Here I would notice, that **KOSMOS**, is often used in the New Testament for the material world; but as frequently or more frequently, for its inhabitants. John III. 16, 17, "God so loved the world, **KOSMOS**, that he gave his only begotten Son," &c. It was the inhabitants that God loved, and not the matter of the world. And John XVII. 23, "That the world **KOSMOS** may know that thou hast sent me." Perhaps **OIKOUMENES** is as often used for the material world as any word; but I have not examined particularly.

It is not pretended that the two Greek words, **KOSMOS** and **AION**, mean world in exactly the same sense. **KOSMOS**, according to Schrevelius originally signifies an order or law of nature; and in the second place, world, as existing according to that order or law. Or according to another Lexicon writer, "Order, regular disposition." More particularly, 1. "Ornament, decoration," &c. 2. "The world, the universe."

The primary sense of **AION**, as already given, p. 69, is ever existing, or eternity, and then world; and I think with reference to its duration, as time is often measured by the beginning of the world, to the end of the world; and from the beginning to the end of the world. The first and highest idea of duration is

eternity, the next is the continuance of the world, and afterward a shorter space, as an age; and the age may be longer or shorter, as the Jewish age, &c.

The writer last referred to renders ΑΙΩΝ "time, unlimited duration," and by the Latin "ævum." "He says, 2d. from the Hebrew, the *universe*, *Mundus*—3d. In conformity to the Jewish mode of speaking *an age, period of the world, seculum.*"

That ΑΙΩΝ is frequently used in the New Testament for the world, age of the world, or the time of this world, is evident from many passages, whatever may be objected against it. Luke I. 70: "Holy prophets which have been ἀπ' ΑΙΩΝΟΣ, since the world began." The same in Acts. III. 21. In a like phrase, Matt. XXIV. 21, ΚΟΣΜΟΣ is used, which indicates that ΚΟΣΜΟΣ and ΑΙΩΝ sometimes mean the same thing. "Then shall be great tribulation, such as was not, ἀπ' ΑΡΧΕΣ ΚΟΣΜΟΣ, since the beginning of the world." Is there any difference in the sense of these phrases, "since the world began," and since the beginning of the world? I can perceive none; and if there is none, ΚΟΣΜΟΣ and ΑΙΩΝ must in these places mean the same thing. Luke XX. 34—36. The children of this, τΟΥ ΑΙΩΝΟΣ, world marry, and are given in marriage: but they which shall be accounted worthy to obtain that, τΟΥ ΑΙΩΝΟΣ, world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here notice, 1. In this world, people marry, but in the other they do not. 2. The world to come is after the resurrection, and consequently after death. 3. They can die no more. They have died once, but

now being the children of the resurrection, they can die no more.

Now how can Mr. Balfour interpret these two worlds, one the Jewish age, and the other the gospel age? Do not people marry in the gospel age? Do they not die? and is that age after death and the resurrection? Whatever *AION* may mean elsewhere, in this place it must mean the present and the future worlds, or states of existence.

The manner in which Mr. Balfour disposes of this passage is rather curious. Says he, "In Luke XX. 34, 36, we have this world and that world mentioned, or this age and that age or state. But as it requires no particular consideration it is unnecessary to transcribe it. I would only remark, says he, that *AIONOS* here cannot mean endless duration or forever. It would not do to say the children of this forever, marry, and the children of that forever, do not marry." p. 311.

Why did not this passage require particular consideration? It completely blocks up his way, and ought to be removed, or his idea of age or state ought not to be admitted. His professed object in the section where this passage is named, is to consider "all the places where *AION* and *AIONIOS* are rendered world." But this one, it seems, requires no particular consideration," and it was even "unnecessary to transcribe it." But why not transcribe it, that others might read it for themselves? Would it make too much against the views of the writer? I am not without apprehension, that Mr. B. found it difficult to manage. Again he says, that "*AIONOS* here cannot mean endless duration." But why this remark? This is not the object of enquiry. We do not pretend that in this place it means endless dura-

tion. Our translators did not understand it in that sense, but they understood it to mean world, and so have rendered it, and doubtless in conformity to the meaning of the sacred writer. Therefore Mr. B. might have spared the ridiculous sentence, with which he concludes his remark:

Mark X. 30. "He shall receive an hundred fold now in this present time—and in **τον ΑΙΩΝΙ**, the world to come, eternal life." The same in Luke XVIII. 30. Here, *this time*, and *the world to come*, are contrasted. Now does *this time*, mean the Jewish age only? Is it only in that age, that those, who forsake all for Christ, shall receive an hundred fold? Did not our Saviour evidently mean, that those who followed him under the gospel dispensation, while they were in this life, or this world, should receive an hundred fold, and in a future state, or world, **ΖΩΗΝ ΑΙΩΝΙΟΝ**, life eternal? As *eternal* life is promised after *this time*, it must mean more than the age of the gospel.

Matt. XIII. 22. "The care of this world, **του ΑΙΩΝΟΣ**, choke the word." Does this mean the cares of the Jewish age, or the cares of the world generally? Worldly cares are evidently intended.

2 Cor. IV. 5. "In whom the God of this **του ΑΙΩΝΟΣ** world hath blinded the minds of them that believe not." Now should we say the God of the Jewish age, what sense could we make of it? Is Satan the God of the Jewish age only? If so, he is long before this cast down from his throne. Mr. H. probably from Mr. Balfour, contends, that **κόσμος** stands for this material world. Of this world the devil is called a prince. John XII. 31—"Now shall the prince of this, **του κόσμου**, world be cast out." What is the difference between the God of this world

Gal. I. 4. "That he might ~~conserve~~ present **AIONOS PONEROU**, evil world." with John XVII. 15. "I pray not, that thou take them out of, **TOU KOSMOU**, the world thou shouldst keep them, **EK TOU PONEROU** evil." That is the evil of the world. In **sages AIONOS** and **KOSMOU** are used in the sense the evil of this present state. Let it be kept in view that our opponents allow that **KOSMOU** is the world, and in this case it is conclusive, this means the same thing.

Eph. I. 21. "Above every name that is to be named, in this world, **TO AIONI**, but also in that is to come. Here I would only remark, apostle was under the gospel dispensation when he wrote this, and not properly speaking under the Jewish age, although Jerusalem might not have been destroyed. See remarks on

2 Tim. IV. 10 "Deimos hath forsaken this present, **AIONA**, world." of this world, and not those of the future. The places are many, where **AION** needs to be forsaken the world, or what is equivalent.

KOSMOS and AION are used exactly in the same sense ; that is, this world. The wisdom of this world, KOSMOV, &c.

We are now prepared to express our full belief, that the end of the world in Matt. XIII. 39 and 49, means what is commonly understood by that phrase, the time when this world shall come to an end, as to its present order ; and Christ shall come a second time to judge the righteous and the wicked. For 1. The use of the word AION in many places in the N. Testament, as I have endeavored to show, will warrant such a sense of the passages. 2. Christ and his apostles have declared, that such a time was coming, when he would judge the world, and a separation should be made between the righteous and the wicked. 3. Although these parables were spoken before the abolition of the Mosaic law or Jewish age ; yet our Lord had respect to the effect of the gospel in times then future, when various characters bad and good would not only hear it, but profess to believe it, and to belong to his kingdom. 4. This separation of the precious from the vile could not take place, till after the Jewish age was ended, and the kingdom of Christ long established in the world ; for the church was not for many years so loaded with christians in mere name as it was afterwards, and is at the present time. Nor can it mean the casting off of the Jews, and refusing those, who do not give evidence of true piety ; for the parables have respect to such as in some sense are already gathered into the "kingdom of heaven."

I have only to add, that as almost every word in any language has various significations, so the only way to find its proper meaning, when it occurs, is by its situation and connection with other words and

sentences where ΑΙΩΝ and ΑΙΩΝΙΟΣ are used, is  
that the highest sense of these words is ever  
eternity, or eternal. And that a secondary  
ΑΙΩΝ is world, or the time of the world's ex-  
istence. I therefore request, that my remarks may  
be read with care, and again and again, if it should be  
necessary ; for much depends upon the sense  
of these words.

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## SECTION XI.

The author of the *Apology* has adopted, perhaps from Mr. Balfour, the ideas that there is no devil but sin, and no hell but the state of the dead.\* His notions of the resurrection destroy the doctrine as taught in the *Scriptures*. Also he denies a future judgment, and what we call the second coming of Christ.†

My observations on these particulars will be short; and but little more than to transcribe a few passages of many that are in the *Bible*, which will sufficiently show the glaring inconsistency of his fancies with the words of truth.

1. The devil, who is designated by various names, is always considered in the *Scriptures* as a real being; and as the sacred writings have a great deal to say about holy angels, which have much concern with the affairs of the world; and as we know that there are fallen men, why not fallen angels? And no reason can be given, why there should not be different grades among angels, as well as among other creatures. And since the words of inspiration abundantly testify, that there are evil invisible beings, and a chief among them; our belief in their existence is

\* Mr. Hutchinson's words are, "that the word *Hell*, which is from the Greek, *Hades*, signifies the state of the dead." He does not tell us directly, what he means by the state of the dead; but as he represents it as "a hidden, unknown, concealed and insensible state of non-existence," I am obliged to understand, that he means the grave. p. 62.

† pp. 67, 78, 83, 84, 85, 70.

the bare assertion of Mr. Hutchinson, the labored production of Mr. Balfour. tion, "What was it that deceived Eve?" says, "Lust or desire in Eve."\* Now desire tempt Christ and take him from us to the pinnacle of the temple, and to a high mountain? With what pro- Christ say, "Depart from me, ye cursed, ting fire, prepared for lust or desire and P" Our Lord said to the hypocritical , "Ye are of your father the devil," &c. Now to understand it, you are of your father the lust of your father ye will do? And id it do to read, "He that committeth sin is or lust sinneth from the beginning" ? 1 John

less there are many things superstitiously to the devil; yet the Scriptures will warrant lieve, that he is a creature of higher grade, and can exert an influence on the human mind by the agency of his legions can spreadious and deadly effect through the world. Devil we are to understand only lust or desire, Scriptures can be of but little use to us, and dence can be put in what they literally say, we have Mr. Balfour at hand, or some one skilled, to give us the meaning. If means nothing but lust, then Christ may nothing but the light of conscience in the human mind to counteract sinful propensities, and inclinations to holiness. It may be said in reply to this, that Christ actually appeared on earth, and was seen and felt. To this it may be answered, that

man might be called Christ as Peter was called satan ; but if the principal adversary or devil was lust, the principal Christ may be its opposite, or a monitor against it.

2. As to hell, it is freely granted, nor are we indebted to Mr. H. nor Mr. Balfour for the information, that the word often in the Old Testament and sometimes in the New, signifies the state of the dead. As in Psalm XVI. 10, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." The same is quoted by Peter, in Acts II. 27. But the following passages put the question beyond all doubt, that hell in the New Testament generally represents the suffering state of the wicked after the death of the body. Matt. V. 22. " Whosoever shall say, thou fool, shall be in danger of hell fire." Mark IX. 45, 46. " It is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." Luke XVI. 23, " In hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me ; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Now what sense can we make of unquenchable fire, and their worm dieth not, and torments, in the grave where all is silence, darkness, and death ?

But should it be allowed, that in the Bible, *hell* never means a state of misery after death, it would not materially affect the principal I am defending ; for there is other evidence in that divine book sufficient to establish the point beyond the power of reasonable contradiction,

9. Mr. Hutchinson's ideas of the resurrection are so mystical, intricate, deep, or something else, that it is not easy fully to understand him ; but so much is plain, that a great part of the resurrection is already past. His words are, "As soon as he (Christ) rose, many dead bodies of the saints which slept, arose. Matt. XXVII. 52, 59—but not all of them. But at his second, or spiritual coming, which was not long after, A. D. 70, which he prophesied of, and which the apostles in their epistles prophesied of, and often mentioned as an event which they were looking for. At that time, I say, when he came in the clouds of heaven with power and great glory, then all those who were dead, and in literal graves, rose into an immortal state, before the christians who were literally alive felt the sweet coming of their Lord, and the christians felt the change immediately after : this is plainly declared by St. Paul, 1 Cor. XV. 51, 52. 1 Thes. IV. 14—17." p. 63, 64. He allows, indeed, that all, who die after the time just described, shall be raised from the dead, but in a strange manner ; and he denies any general resurrection after that which is past. "I calculate" says he, "that as soon as any man dies now under the reign of Christ, his resurrection to immortality immediately begins by the same power," that raised the other. And I cannot see that Holy Scripture has prophesied of any particular future time when we may expect a resurrection of all the dead." p. 65.

Upon the foregoing I observe, that the apostle Paul considers those as erring from the truth, who said, "that the resurrection was past already," and he ranks the saying with profane babbling, and with words, that will eat as doth a canker." 2 Tim. II. 16  
—18.

4. Mr. Hutchinson asserts, that from certain passages, "it will appear plainly to be seen, that the time of Christ's reign (which is now) is the day of judgment." p. 54. Again. "It must be obvious to every candid reader that the day of JUDGMENT, so often mentioned in Scripture, is the time of the kingdom, or reign, of Christ, and that those passages of Scripture which have generally been understood to mean a certain day of JUDGMENT, at the end of time, alluded to the time of which I have been speaking, viz. The beginning of the reign of Christ, which is now in being." p. 60. The passages he refers to are, Isa. XI. 2—4, and XLII. 1—4, and others, p. 54, 60. The opinion here advanced, I apprehend, is from the effort of Mr. H.'s own mind, & I am surprised, that a person by no means deficient in natural abilities, and probably familiar with his Bible, should so far depart from the appearance of reason. I hesitate to believe, that the principle will have much weight with thinking people; yet to impress the mind of the reader with a sense of the awful solemnities of that day, I will call his attention to a few words of inspiration. I shall first refer to the 25th chapter of Matthew, from the 31st verse to the end, which is too long to transcribe. Again Matt. XII. 36, "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Acts XVII. 31, "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Heb. IX. 27. "As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." 2 Pet. II. 9, "The Lord knoweth how to deliver the godly out of temptations,

and to reserve the unjust unto the day of judgment to be punished."

From the foregoing scriptures, and many others, it appears, that there is a time appointed when God will judge the world by Jesus Christ, that this will be after death, that all shall give account to God, and that the wicked shall be punished according to their crimes ; and also that then Christ shall appear a second time according to many other passages. *Acts I. 11. Matt. XXV. 31.*

Mr. Hutchinson asserts, that Jesus did not die—to save man from the due reward of his deeds, but he died—to destroy sin, so to bring man's rebellion to an end, that man may no more deserve to be punished; but he did not die to save man from being punished as much as he deserves." p. 198. Now if Jesus "did not die to save man from being punished as much as he deserves," what can be the meaning of the prophet in such expressions as the following ? Surely he hath borne our griefs, and carried our sorrows—he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed." *Isa. LIII. 4, 5.* And what could Paul mean by saying, "Feed the church of God, which he hath purchased with his own blood,—in whom we have redemption through his blood, even the forgiveness of sins." And especially the following, "Christ hath redeemed us from the curse of the law, being made a curse for us." *Acts XX. 28. Col. I. 14. Gal. III. 13.*

Is not a being redeemed from the curse of the law, a release from the punishment, which was justly due from the law ? But Paul tells us, that this was effected by Christ's "being made a curse for us." There are innumerable passages to the same import. And

indeed the whole drift of the Old Testament and the New, is to direct to Christ for salvation from the punishment which our sins so justly deserve. Is it not mysterious, that Mr. H. should venture such an assertion, so directly in opposition to the very essence of the good news of the gospel, which he affects so highly to extol? And is it not strange, that his admirers can relish such daring contradiction to what God has revealed as the only foundation of the believer's hope of deliverance "from the wrath to come?" 1 Thes. I. 10.

It is freely owned, that Christ died to save his people from their sins—from the power and influence of sin, as well as from the penalty; for without holiness no man shall see the Lord. But how does he save from sin by his death? Mr. H. nowhere tells us. However, Paul and others are more obliging in that respect. Paul tells us, that it is "by the washing of regeneration, and renewing of the Holy Ghost"—and "purifying their hearts by faith," and "through sanctification and belief of the truth."\* The apostle Peter said to his brethren, " Ye have purified your souls in obeying the truth through the spirit." The truth is, that Christ by his death, has opened a way, that God "might be just, and the justice of him which believeth in Jesus :" and the Holy spirit is given for their regeneration and sanctification. Now where does Mr. H. tell us any thing about regeneration, or sanctification of the Spirit? None, with forgiveness, as far as I have observed, is left out of his creed.

\* III. 5. Acts XV. 9. 2 Thes. II. 13.

Rom. III. 24—26. Acts II. 33. and V. 31.

## SECTION XII.

The perversion and misapplication of Scriptures in the Apology are such, and in so many instances, that it would take a volume to correct them all; and they are so scattered through the work, that it is difficult to select those that are the most necessary to be noticed. However, I shall attempt a little towards it, by observing,

1. That literal passages are so construed, as to give them a figurative meaning. As John V. 28, 29, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "This," says our author, "is figurative language." p. 98. But why so? There is no evidence of it; and we are not to understand any thing figuratively, without a necessity arising from the nature and connection of the subject. Our Saviour had just said to the people in figurative language, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." v. 25. The meaning is, that such as were dead in trespasses and sins, were, and should be, quickened by the word and Spirit of Christ, and should live a spiritual life, as in verse 24th. As his hearers might wonder at what he had said, he adds, "Marvel not at this," for something equally surprising and interesting should be literally accomplished by his all-powerful word:

the time was coming, "when all that are *in their graves* shall hear his voice, and shall come forth." Here let it be noticed, that in the 25th verse, it is said the hour is coming, and *now is*, in the present time. But the dead were not then literally raised to life; but some of the spiritually dead were raised to spiritual life, and multitudes should be afterwards. But in the 28th and 29th verses, the subject is altogether future; "the hour *is coming*." Again, in the former verse, all that hear shall live, without exception; but in the latter, although all should come forth out of their graves literally, yet only the good shall be raised to life, but the others to damnation.

Mr. H. quotes 1 Cor. XV. 22, to prove that all shall be made new creatures in Christ. p. 74. Now let the reader turn to this passage and its connection, and he will at once see, that the apostle meant nothing more or less than the literal death of the body, and the literal resurrection of the same.\*

2. Figurative passages are understood literally. As Isa. XLV. 17, 25, "Israel shall be saved in the Lord with an everlasting salvation; In the Lord shall all the seed of Israel be justified and shall glory." Rom. XI. 28, "And so all Israel shall be saved," &c. p. 45. Jer. XXXI. 31, "I will make a new covenant with the house of Israel, and with the house of Judah." In all these places not literal Israel, but spiritual Israel is intended. For in the new covenant, "They are not all Israel which are of Israel. Neither, because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God; but the children

\* See also Dan. XIII. 2. 2 Cor. V. 10. 2 Thes. I. 6-10, and others.

of the promise are counted for the seed." And "he is not a Jew which is one outwardly ; but he is a Jew which is one inwardly, whose praise is not of men but of God." Rom. II. 28, 29, and IX. 6—8.

3. Many texts are applied to all the world, which belong to such only as are believers in Christ. Jer. XXXI. 34, "They shall all know me, from the least of them unto the greatest of them, saith the **Lord**." John VI. 45, "They shall be all taught of God." Gal. III. 13, "Christ hath redeemed us from the curse of the law," &c. p. 75.\* All these passages, Mr. H. if I understand him, applies to mankind generally, saint and sinner ; but it is only the believer that knows the **Lord**, that is redeemed from the curse, that obeys from the heart the doctrine of the gospel, and shall enjoy the glorious liberty of the children of God, and the things God hath prepared for them that love him ; as is evident from the passages themselves and their connection.

4. Many passages which speak of the way of salvation as opened to all men through faith in Christ, are considered in the Apology as implying, that all will certainly be saved. 2 Cor. V. 14, 15, "We thus judge, that if one died for all, then were all dead." "That is, says Mr. H. all dead to sin." p. 68. But did he believe that all were dead to sin, when it is so apparent, that the greater part of mankind are alive to sin, and *very* lively in it ? I confess it is difficult reasoning with a person, who will assert things so apparently contrary to facts, and to the general language of scripture. The apostle's argument is, that as Christ died for all, in the sense, that "whosoever believeth in him, should not perish, but have everlasting life ;" so it might be inferred, that all were

\* See also Rom. VI. 17, and VIII. 20, 21. 1 Cor. II. 9. p. 21, 22.

dead—in a perishing condition, or their salvation would not need the death of Christ. The apostle adds, “he died for all, *that they which live*, should not henceforth live unto themselves, but unto him who died for them.” It appears, that notwithstanding all were dead in trespasses and sins, yet some should live, and live to Christ. And the very sentence, *they which live*, necessarily implies, that only a part would live. Hence if any man be in Christ, he is a new creature. Are the whole world new creatures? If not, then they are not in Christ, in the sense of the apostle.

One more passage must be particularly noticed. Rom. V. 18, “As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.” p. 72. The free gift, which comes upon all men unto justification of life, comes upon all men in the preaching of the gospel. So “the grace of God that bringeth salvation, hath appeared to all men.” Tit. II. 11. Hath appeared in the preaching of the gospel, and written word, and no other way. And in this sense, “all flesh shall see the salvation of God.” According to this the commission given to the apostles, was, “go preach the gospel to every creature.”

5. The glorious predictions of the universal spread of the gospel in the latter day, are used by Mr. H. to make out, that every individual of the children of men will finally be saved. This I have already noticed, to which I refer the reader.

6. Our author produces promises made to the righteous, but omits the threatenings connected with

\* See Luke II. 10, 11. Acts XIII. 32, 33. Rom. XV. 8, 9. p. 71.

them; as I have already observed, with respect to Psalm II. 9—11, and Isa. XLV. 23, 24. in pp. 28—34, which see.

In page 87, Mr. H. says, "I was cast down, I was in affliction, I suffered much terror and dread, because I thought, that the Almighty would remember our sins eternally against us, if we died in them, and that he would contend forever, and be always wroth: many a time, finding my unfaithfulness to be so great, and my faults so many, I awfully feared that I and many other Gentiles must finally have to endure the terrible flames of his wrath to an endless world. But he has caused me to understand and believe his declarations in the gospel testimony;" which, according to him, is salvation for all men. This apparently filled his heart with gladness; and he expresses himself on the occasion in strains of great joy.

Upon the above, I would remark, 1. That Mr. H. appears to have been under some considerable anxiety about the salvation of his soul. 2. It does not appear that he found any relief to his mind arising from a view of the excellency of the character of God in Christ, aside from universalism; or that he ever obtained an evidence, that his sins were forgiven. 3. As he found relief only in the belief that all mankind should be saved, it reminds me of what I have often thought, that many embrace the doctrine of universal salvation, because it presents to them a hope of escaping future punishment without regeneration or true faith in Christ. 4. Many in full belief of that doctrine, which gave Mr. H. so much distress, have had at the same time unspeakable satisfaction in the Lord, and have enjoyed a sealing

evidence, that their sins were forgiven, and of their safety in Christ; while at the same time they deeply lamented the state of such as were yet in their sins. And this anxiety for sinners, has induced them to strive by earnest prayer, and holy lives, for their salvation. "We speak that we do know, and testify that we have seen."

*A brief statement of the principal scriptural arguments, by which the solemn doctrine of everlasting punishment is established.*

It appears by what I have already written, that Mr. Hutchinson, with others, has laid his axe at the root of all our arguments in favor of the endless punishment of the wicked; and has hewn down with mighty strokes, our ideas of the resurrection of Christ's second coming, and of a future judgment. And with a strong arm he has annihilated hell, destroyed the very being of the devil, and has robbed us of the use of several scriptural words, that are very important in our cause. And what have we left? Only the bare simple language of scripture, and that in a translation! But for the present with this we are well satisfied; for though the gospel is foolishness in the estimation of worldly wisdom; yet we are not ashamed of it; for it is "mighty through God to the pulling down of strong holds."

I hope it appears by what has already been said, that it is safe to trust our version of the sacred Scriptures; and that the great articles just named as overthrown by our antagonists remain unshaken.

It is not enough however to show, that Mr. Hutchinson's arguments fail of establishing his doctrine of "Universal Reconciliation," as he calls it; but it is needful that we prove positively from the Scrip-

tures, that those who die in their sins, will perish forever. This is what I am now about to undertake; and am content to rest the whole cause on the following things.

1. Nothing can be more conclusive from reason, or from Scripture, than that a person must be born again to enter into the kingdom of God. That all mankind are sinful in the temper of mind is apparent from observation on our own hearts, on the general conduct of others, and especially from the testimony of the word of God. "The carnal mind is enmity against God. The friendship of the world is enmity with God. I know you that ye have not the love of God in you."—Rom. VIII. 7. James IV. 4. John V. 42. Now if the heart be opposed to God, if it do not delight in his character, and in spiritual things, how can the person possessing such a heart be happy in his presence in a future state without a change of disposition or temper of mind?—The unregenerate person knows by actual experience that he is not essentially delighted with the solemn truths of the Bible, nor with truly spiritual conversation. Now if these things make him restless and uncomfortable here, how can they make him happy hereafter, in that world where truth will appear in its native lustre and glory? Our tempers since the fall are such as naturally to render us unhappy, even in this world, where they are by various means much restrained, and where many blessings are enjoyed; but much greater will be their torment when burning to their full height, and when we are denied even the least gratification. It is evident then, that as long as our present disposition towards God and holiness remains, we must be unhappy here as facts prove, and miserable in a future state. Add to this a con-

sciousness of our own guilt, and of the displeasure of God against us for sin, whose eye we cannot escape, and what will remain necessary to make us completely miserable? Hence arises the absolute need of a renovation of mind in order to enjoy the kingdom of heaven. Of this the Scriptures abundantly speak.

In the Old Testament, though generally dark compared with the New, the doctrine of regeneration is plainly taught, and its necessity urged. Ezek. XVIII. 31, "Cast away from you all your transgressions whereby ye have transgressed, *and make you a new heart and a new spirit*; for why will ye die, O house of Israel!" This necessarily implies that without a new heart, they must die; and something more than the death of the body must be meant, as a new heart does not save from temporal death.

Chapter XXXVI. 25, 27, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, I will cleanse you. *A new heart also will I give you, and a new spirit will I put within you*, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put *my spirit within you*, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Of the many passages in the New Testament that urge the nature and indispensable necessity of regeneration, I shall transcribe but few. John III. 3, 5, 7, "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man *be born again he cannot see the kingdom of God*. Verily, verily, I say unto thee, except a man *be born of water and of the Spirit he cannot enter into the kingdom of God*.—Marvel not that I said unto thee, *ye must be born*

*again.*" These are the words of the great Saviour, spoken in a very solemn manner, and need no comment.

The Apostle Paul uses the same language,—Gal. VI. 15, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, *but a new creature.*" Tit III. 5, "Not by works of righteousness which we have done, but according to his mercy, he hath saved us, *by the washing of regeneration and renewing of the Holy Ghost.*" From the foregoing quotations it is certain, that without a change of heart the sinner cannot be saved.

2. This change is spoken of as taking place in this world without a hint of the sinner's being renewed after death. The evangelist John observes, that the Jews as a nation, did not receive the Saviour, but some individuals did, and embraced him as the promised Messiah, and then adds, "To them gave he power to become the sons of God, even to them that believe on his name: which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but *of God.* Here it is to be noticed, that some received Christ while others received him not.—Those who received him, were such as believed on him, and were born of God: all in the present life; for it is expressed in the past time, and not in the future.

The Apostle Peter, in his first epistle, addresses his brethren, as having "purified their souls in obeying the truth—being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Pet. I. 22, 23. This was evidently a change and experience, which had already taken place. Paul to the Corinthians says, "if a man be in Christ he is a new creature;

old things are passed away, behold all things are become new."—2 Cor. V. 17. This cannot be applied to all the world, for these new creatures are distinguished from the rest of mankind; and it is evident from the conduct of the generality of men, that they are not new creatures, are not renewed in the spirit of their minds, but are yet in their sins.

If it be the purpose of God, that the hearts of those who die in their sins, shall be renewed after death, surely we shall find it somewhere in his word. But where is it found? No where. After a careful reading of the Scriptures nearly half a centry, I have not seen a hint of it. And I do not recollect, that any one to my knowledge has ever attempted to prove it from the Bible; even if they have dared to suggest it. Mr. H. indeed asserts, "that as the heathen who lived before Christ, had not an opportunity of believing in the true God and Jesus Christ in the present world, they had an opportunity of believing after temporal death had passed upon them."—p. 41. But he does not assert, nor intimate, as I perceive, that a change of heart had or would take place in them after death. But as a distinction between saint and sinner is continually kept up in the Scriptures, in this world, at the judgment, and in eternity; it is awful presumption to suppose, that this distinction will ever be done away excepting with respect to such individuals, as actually repent and believe; or in other words, are born again in this world.

S. The promises of salvation, or of that which implies salvation, are always made to him that repents and believes, &c. by which the character is distinguished from the men of this world. He that believeth and is baptized shall be saved. By him all that believe are justified from all things. Believe on

the Lord Jesus Christ, and thou shalt be saved. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life."\*—Now if there were nothing else to prove the everlasting separation of all, who die in their sins, from the enjoyment of heaven, this would do it; for if all the promises and encouragements of eternal life are made to characters of one description only, by necessary implication all others are excluded.

4. The constant denunciation of judgment to the wicked, while a far better portion is allotted to the righteous, is accounted for only on the ground of the final overthrow of the enemies of God, and the everlasting happiness of his friends. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. There is no peace saith my God to the wicked. Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have my hand, ye shall lie down in sorrow†. Now if God pronounces woe to the wicked, and there is no peace to them, but they shall lie down in sorrow; what prospect of eternal life have they after death?

Of the righteous it is said, "The ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads. They shall no longer mourn; joy and gladness, and sorrow and sighing shall

\*Mark XVI. 6. Acts XIII. 31. and XVI. 31. John V. 24. also Acts II. 38.

†Isaiah XLVIII. 22. and L. 11. and XXXV. 10.

away."\* It would be tedious to transcribe all the passages that express the different portions of the righteous and the wicked, but several more may be necessary. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Whosoever believeth on him should not perish; but have everlasting life. All that are in their graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life"†

In the above passages some of the children of men are supposed to perish, while others are saved. And how shall we account for this distinction, if the righteous and the wicked are to be alike happy in a future world?

5. There are in the scriptures many threatenings of endless punishment to the wicked, and other passages which necessarily imply the same thing, though the words eternal, everlasting, &c. are omitted.— "Many of them that sleep in the dust of the earth shall awake, some to *everlasting life*, and some to *shame and everlasting contempt*." Dan. XII. 2.— "He that shall blaspheme against the Holy Ghost, hath *never forgiveness*; but is in danger of *eternal damnation*." Mark III. 29. See Matt. XII. 32.—

\*Isaiah XXXV. 10.

†Mark XVI. 16. John III. 15. and V. 28, 29. 1 Cor. I. 18. 2 Cor. II. 15.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels. These shall go away into *everlasting punishment*; but the righteous into life eternal.” Matt. XXV. 41, 46. “The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; *who shall be punished with everlasting destruction* from the presence of the Lord, and the glory of his power.” 2 Thes. I. 8, 9.

“It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that *never shall be quenched*; where their worm dieth not, and the fire is not quenched.” Mark IX. 43, 44.—“Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with *fire unquenchable*.” Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is *a great gulf fixed*—so that they which would pass from hence to you *cannot*; *neither can they* pass to us, that would come from thence.” Luke III. 17. and XVI. 24—26. “He that believeth not the Son *shall not see life*; but the wrath of God abideth on him.” John III 36. Nothing can be more conclusive, than this last passage; for if the unbeliever shall not see life

but the wrath of God abideth on him, how is it possible, that he should be saved?

6. The anxiety of our Saviour, and of the apostle Paul, and other holy men for the Salvation of sinners, cannot be accounted for upon the ground of universal salvation. The heart of Christ was moved with compassion toward the sinful Jews. He lamented over them in the following moving language:—“O Jerusalem, Jerusalem, thou that killest the prophets, & stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matt. XXIII. 37. And while agonizing on the cross, he was not unmindful of the wickedness and miserable condition of his cruel persecutors; and with his dying words poured out this prayer, “Father forgive them; for they know not what they do!” Luke XXIII. 34. Now was it a view of temporal calamities, merely, which were about coming on them, that so deeply affected his merciful heart? Surely not. For could he have foreseen, like our Universalists, that although their sufferings would be severe, yet they would be short, and the objects of his pity would immediately after death enter into unspeakable joy, it would have greatly abated his sorrow. He foresaw the bitter and cruel sufferings of his people, and warned them of their approaching troubles; but never laments over them as he did over the wicked. He foretold them, that many of them must suffer death, as many actually have, and most cruel deaths too; but instead of weeping over them he exhorts them to rejoice, for great should be their reward in heaven. Why was he so unmoved at the sufferings of his people, and at the same time pained for his adversaries? Had he

not as much tenderness towards his friends, who were willing to suffer every thing for his sake, as he had for his enemies? Certainly he had. They are to him as the apple of his eye. Yet instead of weeping over them he encourages them to bear with patience the greatest trials, and to rejoice in them on the consideration that great is their reward in heaven. Now if the ungodly were entitled to the same reward of eternal life with the righteous, why did he not encourage them with the same consoling promises? It is sufficiently evident, that while he anticipated immortal glory for his people he viewed the world as sunken in sin and everlasting wretchedness.

The same spirit and views influenced Stephen to beg forgiveness for his enemies, while they were stoning him to death. In like manner Paul, who was once a bitter persecutor, could afterwards look upon his own sufferings, and those of his christian brethren, with exultation, rather than with emotions of grief. But when he took a view of the condition of those, who were yet in their sins, he lacked words to express the sorrow of his heart. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Rom. IX. 1—3. and X. 1. Whatever he might mean by being accursed from Christ, it very forcibly expresses his anxiety for the salvation of his kindred. Nor were his desires limited to Israel; for so general was his concern for the salvation of sinners, that he made himself "servant unto all, that he might gain the more—And was made all things to all men, that he might by all means save some; not seeking his own

profit, but the profit of many, that they might be saved." 1 Cor. IX. 19—22, and X. 33.

Indeed, the salvation of sinners was a principal object with all the apostles in preaching the gospel; otherwise, why did they labor so incessantly in preaching to Jews and Gentiles? exposing their reputation, interest, and every thing dear of an earthly nature, suffering scourging, imprisonment, and death? Was all this merely to tell the world that they were all going to heaven! That notwithstanding their priests might terrify them with threatenings of eternal misery; yet they need not fear; for although it was very commendable to refrain from vice; yet whether they restrained or not, they would certainly arrive at heaven at last, and partake of all its unspeakable glories forever and ever! Can we believe that this was the substance of the great errand of the apostles and primitive ministers, when they were sent forth to preach to all nations; in which service they labored with such assiduity, and at so great a hazard?

I am not much acquainted with the preaching and praying of universalists; but do they discover much anxiety for the salvation of sinners, in either their prayers or sermons? Mr. H. and Mr. B. do not, as I perceive, nor can they consistently, if they believe their own doctrine. In this respect, they are more consistent than the apostles were, if they believed in the salvation of all men.

7. "Admitting the fact, that Christ and the apostles taught the doctrine of universal salvation, it appears to me inexpressibly strange, that wicked men manifested so much *opposition* to their preaching.—Now what is there in this doctrine so repugnant to the feelings of wicked men as to excite such opposition as Christ and the apostles encountered from

them, I never could see.—Why all the world, as it were, should rise up against these holy men, and persecute them even unto death, only for declaring the glad tidings of the salvation of all men, is one of those unaccountable things, which I acknowledge myself unable to explain.”\*

8. Finally, “If the doctrine of universal salvation was taught by the apostles, it appears to me strange, that their hearers were so much alarmed at their preaching. That the preaching of the apostles did excite great alarm and anxiety among their hearers, is a fact with which few can be unacquainted. On the day of pentecost, three thousand were pricked in their hearts upon the hearing of Peter’s sermon; and under the influence of their deep anxiety, they exclaimed, “men and brethren, what shall we do?” By the same means, the jailer was led to enquire, “what he must do to be saved.” And “Felix trembled, as Paul reasoned of righteousness, temperance, and judgment to come.” Now it appears strange, that while hearing that all will be saved, or what evidently implied it, they should tremble, give signs of the deepest distress, and with tears, entreat the apostles to inform them, what they must do to be saved.”†

I shall close with several addresses.

1. To those who believe, or incline to believe, that all mankind will finally be saved.

Dear friends—I am not your enemy because I tell you the truth; but sincerely desire your immortal salvation. Can you seriously believe, that there is no devil, no hell, and no future judgment? Do you seriously believe, that the Scriptures teach the salva-

\* Tract, “A Strange thing.” p. 3.

† Ibid. p. 2.

tion of all men? And do you believe, that an intelligent heathen, reading the New Testament, would perceive that it taught the doctrine of universal salvation? Can you seriously and solemnly venture your soul into eternity upon this principle? I am aware you are told, that the Scriptures are not rightly translated. But how do you know that? Do Mr. Balfour, and from him Mr. Hutchinson, and a few others tell you so? But upon every principle of reason, are they not as likely to mistake, as the authors of our present version, and thousands of others, at least equally skilled with Mr. B. and his friends? And were they not as faithful? I entreat you to put off lightness, and soberly and attentively read the New Testament in course, and the Old, if you please; and judge as you go along, what any one, unbiassed, would naturally understand respecting who shall be saved, and whether all, or a part of mankind. And mark whether any one would be likely to believe, that there is no devil, no future judgment, no hell, and no everlasting punishment. It may be according to your wishes, to have spiritual things otherwise than what they are; but your wishes will not alter them. All the arguments and opposition exercised by man, will not prevent the fulfilment of God's word. Think of it as we may, we can find no hope for the finally impenitent, in the word of God. I can with confidence appeal to your own consciences, that you read in the Bible the contrary of universal salvation. Whatever may be the meaning, the words are against it. Do you believe in the Scriptures? If so, how will you dispose of the passages here brought forward? It has not been my object to beat you out of your principles by mere dint of argument; but by plain and repeated declarations of the word of God, which

cannot be made to speak otherwise, without evident violence to their native meaning.

Reflect a moment, I entreat you, on death, the certainty of it, and how near it is, and how awful your state must be, should there finally prove to be a judgment, a hell, and eternal condemnation, and you die in your sins ! Are you certain that the doctrine of universal salvation is true? Surely you are not. Suppose it to be true, then why do the Scriptures deal in such language as they do ? What could induce Christ and his inspired apostles so plainly, and so abundantly to declare the future endless wretchedness of the wicked, if they meant no such thing ? Do universalists use such language ? On the other hand, why do not the Scriptures, without disguise, announce that all shall be saved ? Many occasions were offered for such a declaration. Why did not the apostles tell the three thousand, who were pricked in the heart with a sense of their sin and misery, the trembling jailer, and the vicious judge, who trembled under a consciousness of guilt, and in fear of a judgment to come, that they need not fear, for all should be well at last ? They with all others should be saved ? But instead of that, their salvation was suspended on repentance and faith Repent and be baptized every one of you, said Peter. And Paul said, Believe on the Lord Jesus Christ and thou shalt be saved. I seriously ask, if this is the way in which the advocates for the universal doctrine treat anxious sinners ? Or do they thus preach ? Do they discover anxiety for the conversion and salvation of sinners, as did Paul and other holy men ?

“ Know ye not dear friends, that the unrighteous shall not inherit the kingdom of God ? Be not deceived, neither fornicators, nor idolaters, nor adul-

terers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience." 1 Cor. VI. 9, 10. Eph. V. 6. O may the Lord have mercy on you, and give you an interest in that salvation, which carries the evidence of its reality to the heart, and manifests itself in a holy life. A salvation of which the believer has an earnest in this world ; the assurance of which is not suspended till death, when it will be too late to correct a fatal error. So prays one, who is your friend, and who wishes well to your immortal souls.

2. To such as acknowledge the everlasting punishment of the wicked ; and yet continue in a state of rebellion against God.

Dear friends—Though you are not directly guilty of embracing a sentiment so contradictory to the word of God, as the one I oppose is ; yet you are greatly criminal in continuing in sin, against the acknowledged light of your own consciences. Your principles alone will not save you. Unless you receive the love of the truth, you must suffer that dreadful penalty, which you allow is contained in the infallible word. If you know these things, you are not happy, unless you do them—unless you repent of your sins, believe on the Lord Jesus Christ, turn to God, and love him with all your hearts. Believing as you do, you will not wonder, that I feel an anxiety for your eternal well being. O reflect upon the importance of a new and better heart ! and allow yourselves no

rest, till you find it in him who died for sinners, and whose yoke is easy, and whose burden is light.

3. To real believers in Christ.

Beloved brethren,—It is deeply to be lamented, that errors so destructive to souls as the one opposed in the foregoing pages, should be so prevalent in the christian world, as they are at the present time.

We ought to lay it to heart; and whatever we find it duty to do in counteracting the evil we lament, we ought to do it with all our might.

In the first place, we need to confess and mourn our sinfulness before God, and our unfaithfulness in the best of causes; and then earnestly pray for pardon, and for grace to strengthen us in the discharge of all our duties. We are called upon to live religious and spiritual lives; which is the most effectual way to recommend divine truth, and to bear down every thing that is raised against it. We are to contend earnestly for the faith; but in the temper and spirit of the gospel. Fierce disputation, rash and hasty words, will injure the cause for which we contend, more than our arguments will do good. But rather, "in meekness instruct those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

And while we take heed to ourselves, our tempers, our practice, and to our doctrine, let us pour out our souls to God in earnest prayer; that he will have mercy on sinners, liberate such as are entangled with the error of the wicked, suppress the dangerous schemes of the present day, and cause the light of the glorious gospel to shine with irresistible splendor, till the whole earth be filled with his glory!

## APPENDIX.

If there be no future punishment for sinful man, and if there be no devils to suffer the displeasure of the holy and just God ; then a hell is altogether useless, and consequently unnecessary. Hence Mr. Hutchinson, and unquestionably from Mr. Balfour, would make out that there is no such place as we commonly understand by hell.

There are four words in the original Scriptures, which are rendered hell, in our translation. The Hebrew **SHEOL**, and the Greek, **HADES**, **TARTAROS**, and **GEHENNA** ; neither of which is acknowledged by the above writers as conveying the idea of a state of misery after death.

It is generally agreed, that **HADES** is a correct translation of the Hebrew **SHEOL** ; therefore I shall pass the latter word, and make my remarks on the three Greek words, that are rendered hell in our version of the Scriptures.

**HADES** generally means "the state of the dead, or the receptacle of departed spirits,"\* whether they be happy or wretched. Good old Jacob said, "I will go down, **EIS HADON**, into the grave (or hell) unto my son mourning." Gen. XXXVII. 35. We cannot conceive that the aged saint had any idea of going into hell, as we understand the word ; but as we sometimes hear it expressed, he viewed himself as going into the world of spirits, and of course down to the grave.

\* Dr. Allen's Lectures on Universalism, p. 8.

Therefore, "I will go down to the grave," is doubtless a good translation of the sentence as a whole; although "the word grave or sepulchre never conveys the full import of the Hebrew SHEOL, or the Greek HADES."\*

When it is said of Christ, "that his soul was not left *EXIS HADON*, in hell, neither his flesh did see corruption," a state of misery is not intended, for his soul was in paradise; yet it was in HADES, or in the world of spirits. His body and that only was in the grave, but it did not continue there long enough to see corruption.

On the other hand, HADES certainly in other cases means a state of misery. In Deut. XXXII. 22, there is great displeasure expressed against the sinner after death; "A fire is kindled in mine anger, and shall burn unto the lowest hell." HADON.

Matt. XVI. 18, "I will build my church; and the gates of (HADON) hell shall not prevail against it." Does not the phrase, gates of hell, in this place mean "the counsels of the invisible world, that is, of the wicked and miserable spirits in hell?" This promise much resembles that made to Abraham, "Thy seed shall possess the gate of his enemies." Gen. XXII. 17. "As the gates of cities were the most public places of intercourse, judges anciently held their courts at them;" hence, "to possess the gates of enemies is to have dominion over them." So the gates of infernal spirits shall never have dominion over the church of Christ, or prevail against it; but contrariwise, "The God of peace shall shortly bruise satan under the feet of his people." Rom. XVI. 20.

The rich man "EN TO HADE, in hell lifted up his eyes being in torments." This passage is express as to

\* Dr. Campbell's *Dissertations*, vol. I. p. 287.

torment ; and there was no passing from thence to Abraham's bosom. Luke XVI. 23.

It is maintained, that **HADES** does not signify "the place of punishment or of the souls of bad men only, but the grave only, or the place of death."\* But Dr. Campbell has amply proved, that it cannot simply mean the grave, and observes, "that **HEBER**, the Hebrew word for grave, or sepulchre, is never rendered in the ancient translation **HADES**, but **TAPHOS**, **MNEMA**, or some equivalent term."† It is granted then, that **HADES** does not always mean the place of eternal punishment, though sometimes it does, at least implicitly ; but it never means simply or directly the grave.

**TARTAROS** occurs but once in the New Testament, and is there rendered hell. 2 Pet. II. 4, "For if God spared not the angels that sinned, but cast them down **TARTAROS**, hell, and delivered them into chains of darkness, to be reserved unto judgment." "Nothing can be clearer, says Dr. Allen, than that the passage quoted declares, by inspiration of the omniscient, that the fallen angels are confined in **TARTARUS**, in chains of darkness, or confined in a dark place in chains, kept for judgment. **TARTARUS** then, must mean a place of misery. If now we read what follows the verse quoted, 'the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished,' it would seem, that no honest reader of the Scriptures could deny, that at the great day of judgment, the unjust are to be punished ; and therefore, if punished together, there must be a place of punishment. The fallen angels are in **TARTAROS**, in

\*Dr. Whitby, in Balfour's Enquiry, p. 50.

†Diss. vol. I. p. 284

hell. We are told that the sentence on the wicked will be, " Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."\*

That **GEHENNA**, says Dr. Campbell, is employed in the New Testament to denote the place of future punishment prepared for the devil and his angels, is indisputable. He afterwards adds, " The place of torment reserved for the punishment of the wicked in a future state, is the sense, if I mistake not, in which **GEHENNA** is always to be understood in the New Testament, where it occurs just twelve times.— In ten of these there can be no doubt."†

In conformation of this statement, let us inquire into several passages where this word is used. Matt. V. 22, " Whosoever shall say thou fool shall be in danger, **EIS TEN GEHENNA TOU PURUS**, of hell fire." Mark IX. 43, " It is better for thee to enter into life maimed than having two hands to go into hell, **GEHENNA**, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." See also verses 45—48. These passages render it so plain, that hell is a place of future punishment, that further observation is unnecessary.

Matt. X. 28, " Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body, **EN GEHENNA**, in hell." This is after death, and indeed after the resurrection, when the body as well as the soul must suffer, and that forever.

Upon the whole **HADES** signifies the state of the soul indefinitely after death; and **TARTARUS** and **GEHENNA** denote a state of misery, and are the most

\* Lecture, p. 9, 10.

†Diss. vol. 1, p 272, 273—Bos. ed. 1811.

the nature of the subject, the discourse, and the sentences, where they are found.





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